



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

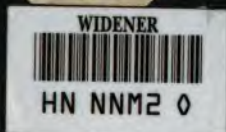
We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

C
8301
8



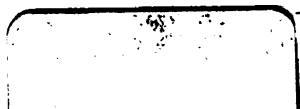
ANNUAL
MONITOR
1892

C 8301.8

**HARVARD COLLEGE
LIBRARY**

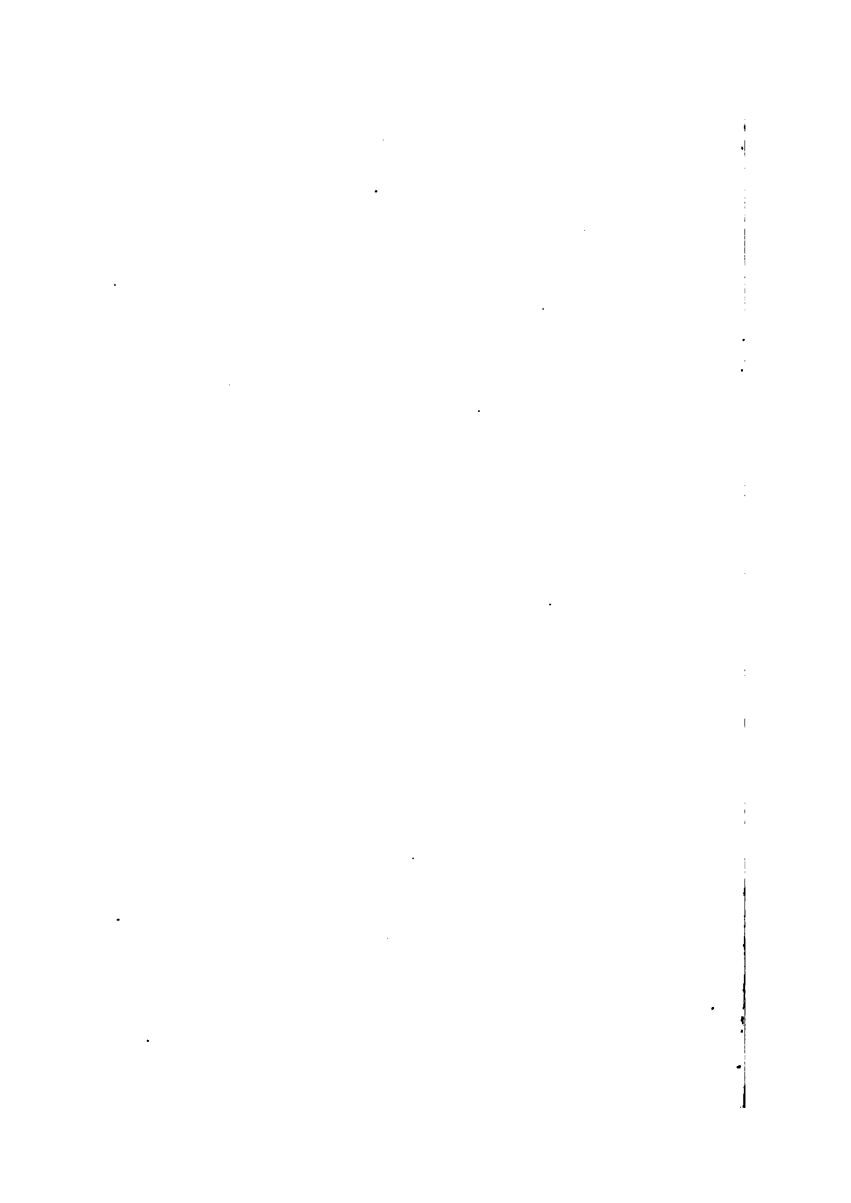


**THE GIFT OF
HAVERFORD COLLEGE LIBRARY
HAVERFORD, PENNSYLVANIA**



Mr & L Scull

Overbrook



NEW SERIES, No. 50.

THE
ANNUAL MONITOR
FOR 1892,
OR
OBITUARY
OF THE
MEMBERS OF THE SOCIETY OF FRIENDS
In Great Britain and Ireland,
FOR THE YEAR 1891.

LONDON:
SOLD BY EDWARD HICKS, JUN., 14, BISHOPSGATE WITHOUT;
AND BY
MARY SESSIONS, 15, LOW OUSEGATE, YORK;
ALSO BY
JOHN GOUGH, 10, MARKET BUILDINGS, DUBLIN;
AND BY THE EDITOR,
WILLIAM ROBINSON, WEST BANK, SCARBOROUGH.

1891.

C 8301.8
✓

HARVARD COLLEGE LIBRARY
GIFT OF
HAVERFORD COLLEGE LIBRARY
JUL 9 1935

LONDON:
BARRETT, SONS AND CO., PRINTERS,
GT. TOWER STREET, E.C.

P R E F A C E.

IT is an interesting and encouraging circumstance that, although the Society of Friends is numerically a very small body, and though its death-rate is much lower than that of the community at large, yet year by year material is found for supplying the pages of the *Annual Monitor* with records rich in interest and instruction. The statistical table at the beginning of the volume this year shows that an unusually large number of those in the early decades of life have been called away. Amongst these were some whose short lives have left behind blessed testimony to the power of the religion of Jesus of Nazareth to bring the wanderer back to the "Shepherd and Bishop of souls." Amid the much speculation and great diversity of

opinion as to the foundation and nature of true religion, which marks the present day, few of our readers will hesitate to acknowledge that nothing can rightly claim the name which fails to effect what the word religion itself implies—to bring *back* the sinner to the Father from whom in self-will he has wandered, and, as a forgiven and reconciled child, to *bind* him, by the bond of a new love that overpowers everything in self that is evil, to the Father who has forgiven and redeemed him in His dear Son Jesus. For truly—

“ ’Tis His love His people raises
Over self to reign as kings.”

The experiences of both young and old in our pages bear witness to the power of this vital religion, and that it can truly be said of it—

“ ’Tis religion that can give
Truest pleasure while we live ;
’Tis religion can supply
Solid comfort when we die.”

Should the reading of this little volume

year by year be a means of leading some to a more earnest pressing after the "faith that overcometh the world," the end of its yearly preparation will be richly answered.

W. ROBINSON.

*West Bank, Scarborough,
Twelfth month, 1891.*

LIST OF MEMOIRS.

ROBERT AKRIGG.	ALICE SALTHOUSE.
SUSANNA R. BECK.	MARY SARAH SAMS.
ELIZABETH BENNETT.	GEO. SATTERTHWAITE.
ALFRED W. BROWN.	HUDSON SCOTT.
HENRY J. CATFORD.	ELIZABETH SIMMS.
ELIZABETH COMSTOCK.	PETER H. SINCLAIR.
ELIZABETH S. DIX.	ANN SOUTHALL.
SARAH FOX.	MARY ANN SOUTHALL.
JANE GRAHAM.	ANN STRADLING.
HENRIETTA GREEN.	CATHARINE TRUSTED.
WILLIAM KITCHING.	CATHERINE O. WATSON.
HANNAH LEAN.	SAMUEL E. WEDMORE
WILLIAM COOR PARKER.	ANNA WEEKES.
MARGARET PARKER.	JOSEPH WILLIAMS.
ROGER PRESTON.	SARAH WILSON.
HANNAH SADLER.	

These memoirs are published without any official sanction or supervision on the part of the Society of Friends, and on the sole responsibility of the writers, their friends, and the Editor.

TABLE,
*Showing the Deaths at different Ages, in the Society of Friends in Great Britain and Ireland,
during the years 1888-89, 1889-90, and 1890-91.*

AGE.	Year 1888-89.			Year 1889-90.			Year 1890-91.		
	Male	Female	Total.	Male	Female	Total.	Male	Female	Total.
Under 1 year*	3	5	8	3	5	8	7	3	10
Under 5 years	7	8	15	7	8	15	16	6	22
From 5 to 10 years	1	4	5	1	3	4	2	2	4
" 10 to 15 "	1	2	3	1	1	2	1	0	1
" 15 to 20 "	0	3	3	4	5	9	6	7	13
" 20 to 30 "	10	3	13	5	4	9	8	11	19
" 30 to 40 "	9	6	15	8	7	15	10	5	15
" 40 to 50 "	11	8	19	6	6	12	9	11	20
" 50 to 60 "	14	12	26	13	12	25	15	11	26
" 60 to 70 "	22	21	43	31	19	40	27	27	54
" 70 to 80 "	27	32	59	31	37	68	38	51	89
" 80 to 90 "	21	39	60	15	23	38	11	25	36
" 90 to 100 "	2	3	5	7	11	18	1	6	7
All Ages	125	141	266	119	136	255	144	162	306

* The numbers in this series are included in the next, "under 5 years."
Average age in 1888-89 59 years, 2 months, and 16 days.
Average age in 1889-90 60 years, 8 months, and 8 days.
Average age in 1890-91 57 years, 2 months, and 20 days.

THE
ANNUAL MONITOR.
1892.

OBITUARY.

	Age.	Time of Decease
ROBERT AKRIGG,	78 14	6 mo. 1891
<i>Ammett Holme, Sedbergh. An Elder.</i>		

Robert Akrigg was born in Grisedale, and, though descended from an old Friends' family, was not himself born a member. He had very few educational advantages, and in his early life his occupation was to tend his father's sheep, and help him generally on the farm, being the eldest son. He began to attend Friends' meetings when young, their meeting-house being the only place of worship in the valley. He soon became convinced that the principles professed by the Society of Friends were in accordance with the doctrines of the New Testament, and he was received into membership in 1840. He gave clear evidence of a real change of heart by his testimony for his

Saviour; and his Christianity was especially manifested to all around him by his quiet, consistent, and reverent life. "Behold an Israelite indeed, in whom there is no guile," was a remark often made respecting him. About 1844 he took a small farm near Sedbergh, and was a most diligent attender of Brigflatts Meeting, both on First-days and on week-days, to the close of his life, and he filled the office of Overseer and Elder for many years. He was never married, but had always a happy home, being blessed with the companionship, first of a sister, and, after her marriage, with that of a niece as housekeeper. About two years before his death an accident rendered necessary the amputation of one of his hands; and the quiet trustfulness with which he faced the operation, and his resignation to the inconvenience afterwards, were very striking. He was habitually a man of few words, but what he said could always be depended on, for he punctually fulfilled all his engagements. On hearing some rather depreciatory remark about a Friend, he quietly said, "The Bible says we are to judge by fruits, and I cannot see that we have leave to go any further."

His last illness was very short, and he had

nothing to do but to die. A Friend calling to see him a few hours before the close, he asked him to read a portion of Scripture, and to read it slowly, so that he could more clearly understand it, adding, "I have just had a most precious opportunity;" and they had again a sweet season of prayer. Later on a young woman Friend called to see him. His breathing had become difficult, but at intervals he repeated four verses from the Psalm commencing, "Bless the Lord, O my soul, and all that is within me bless His holy name." On her remarking that he would soon be in heaven, he said, very earnestly, "Yes, in one of the many mansions; but I cannot express all I feel." On her taking leave, he said, "We must so live that no barrier comes between us and Christ." Almost his last words were, "I shall soon be at rest, for Jesus is just here."

"Mark the perfect man, and behold the upright; for the end of that man is peace."

HENRY ALBRIGHT, Jun. 44 14 12 mo. 1890
Bootle, near Liverpool.

JOHN ALESBURY, 78 17 1 mo. 1891
Edenderry.

GEORGE W. ALEXANDER, 88 24 11 mo. 1890
Reigate.

WALTER APPLETON, 55 17 4 mo. 1890
Tynemouth.

ANNIS A. ARMITAGE, 35 21 11 mo. 1890
Nottingham. Wife of Henry B. Armitage.

CHARLES H. ASHBY, 4 4 10 mo. 1890
Dulwich. Son of Samuel and Margaret Ashby.

GRACE ASHWORTH, 79 18 10 mo. 1890
Turton, near Bolton. Widow of John Ashworth.

ELIZABETH C. ATKINSON,
Brookfield, Ireland. 36 8 6 mo. 1891
Daughter of Moses and Eleanor Atkinson.

MARY AWMACK, 49 31 5 mo. 1891
Reading. Wife of Edwin Awmack.

SARAH DOROTHY BAKER, 76 14 1 mo. 1891
Guisborough.
An Elder. Widow of David Baker.

MARY BARCROFT, 92 19 5 mo. 1891
Stangmon, Co. Tyrone. An Elder.

JAMES BARRINGER, 80 10 7 mo. 1891
Forest Gate, Essex.

RICHARD BARRINGTON, 93 22 11 mo. 1890
Redhill.

EARN BARRITT, 79 30 11 mo. 1890
Gosfield, near Braintree.

HANNAH BARRITT,	49	20	10 mo.	1890
<i>Woodbridge.</i>				
WILLIAM BARROW,	86	14	8 mo.	1891
<i>Nunmill Street, York.</i>				
JAMES BASTOW,	58	29	1 mo.	1891
<i>Bradford.</i>				
OSWALD BAYNES,	72	7	2 mo.	1891
<i>Airton, near Settle.</i>				
FREDERICK A. BEALE,	28	10	11 mo.	1890
<i>Mountmellick. Son of George Cotter Beale.</i>				
JOSEPH BEARDSLEY,	59	6	4 mo.	1891
<i>Birmingham.</i>				
JOSEPH BECK,	61	18	4 mo.	1891
<i>Stoke Newington.</i>				
SUSANNA RICKMAN BECK,	29	18	6 mo.	1891
<i>Hastings. Daughter of Samuel and the late Ellen R. Beck.</i>				

S. R. Beck was the eldest surviving daughter of Samuel and Ellen R. Beck, and was born at Dorking on the 10th of Ninth month, 1861. During her parents' residence at Minneapolis, U.S.A., she had the privilege of being for a time under the tuition of a daughter of Dr. Judson, so well known as a missionary in Burmah. Between the teacher and the pupil a close friendship sprang up, which continued through life, and the seeds of interest in Indian missions

were sown in a fruitful soil. When about twenty-five years of age she expressed her conviction that she was called to enter upon Zenana work in India ; and with the consent of her friends she entered upon a course of medical study at the Royal Free Hospital in London, in order to fit herself more effectually for future usefulness in her chosen field of service.

Her Christian course was marked by an unusual degree of sweetness and unselfishness, and by a simplicity and brightness of manner which were natural to her, and which readily made way for her in the hearts of those with whom she came in contact, whether among her fellow-students or the poor children who belonged to her Sabbath school class, over whom she exercised a winning and attractive power.

The desire to adorn the doctrine she professed was apparent in the watchfulness she exercised over her own conduct. She was always reluctant even to hear anything to the disadvantage of another, when no purpose could be answered by doing so, and was ever ready to acknowledge herself wrong if she felt that she had uttered an unadvised word. Her answer to one of the Friends' Foreign Mission Committee, who asked her to what part of India she

would prefer to go, was characteristic—"Where I am most wanted." There was nothing trifling or superficial about her; it was the aim of her life to do *well*, "as unto the Lord," whatever she undertook, and she spared no sacrifice in her earnest effort to qualify herself thoroughly for the object to which she had devoted herself. She was looking forward to her final examination in the First month of 1892, when an attack of influenza caused her to return home, as she thought, for a little while, to recruit her strength. Although she gave her friends no impression of serious illness, and was able to ride and walk out, and to enter with interest into things around, yet she never recovered from the prostrating effects of the disease, and it was only at her most earnest desire that she resumed the partial attendance of some medical lectures, on which much of her future prospects depended.

On the evening of the 17th of Sixth month, after attending the monthly prayer meeting of the students, which she rarely, if ever, missed, she returned to the house of the kind friends whom she was visiting. She seemed tired, but took her supper as usual, and walked in the garden. Finding the next morning that she did not come down to breakfast, one of her friends,

who had looked in before and did not like to disturb her, went in again and found that her sleep was indeed "too deep for life," and that she had entered into the immediate presence of her Lord.

A Friend from America, who, with her husband, was staying at the house, and left early the same day without being aware of the event, thus writes of that last evening:—"We had a very nice quiet little talk together in the drawing-room, and I think her last words were, with a smile on her face, 'The will of the Lord is always the best thing for us.'"

The pang of separation was spared her; and no "last words" were needed, for her life was her testimony.

A few extracts from her letters, written hurriedly during the pressure of many engagements, will show the bent of her mind. Some of them were addressed to her aunt during her voyage to America, and intended to be opened daily; these are always prefixed by a passage of Scripture. "'He knoweth our frame, He remembereth that we are dust.' Dost thou ever find the above a comfort? I do. When discouraged by failure, this gives me fresh courage and hope, for our Father knows all

about it, and the reasons; and He wants us to hope on, and never to fail or be discouraged."

" 'O Lord, truly I am Thy servant.' . . We can all adopt the above words. They are a great comfort when one feels alone, especially when we think of loved ones and say, *We are Thy servants.*"

" 'The Lord is [our] Shepherd; ' we shall not want, either of us, any good thing. Thou art nearing the end of thy voyage, and I expect thou canst say with truth, 'Goodness and mercy have followed me.' I am sure I can say it so far, both as regards my whole life and my medical life." A month or two later she writes, "I like the work increasingly, and have been and am very happy here. I am looking forward to having my Sunday School class again. My bodily strength certainly is *renewed* day by day; my spiritual is too, I think. As a good appetite is an index of good physical health, so a keen spiritual appetite surely is an index too. I have constant, and, it seems in many ways, increasing cause for humiliation, but am comforted by finding the Bible more to me than ever before."

It may here be mentioned that her Bible at almost every page bears marks of her

pencil, and affords interesting evidence of her sense of her own call to the heathen.

In another letter she mentions having heard Canon Wilberforce (probably on Temperance), and writes of it as "a very great treat. His address was crowded with diamonds of thought. His touches on the religious aspect of the question and on Christian life were beautiful. Speaking of the inspiration of the Bible, he used the illustration of a violin which had just been skilfully played. This musician makes beautiful harmony, while I should set all your teeth on edge. The violin is the same; what we bring to bear on it is different. So the Bible is the same book, but if you bring a sceptical heart you will find doubts and difficulties; while if you bring a heart willing to be taught, God will teach you."

Within a fortnight of her decease, on going to bed rather early, she left a brief note on the table addressed to her aunt, concluding with the words, "I have had a helpful little reading, ending with 'What I do thou knowest not now, but thou shalt know hereafter!'" Words how full of prophetic meaning!

H. W. S. thus writes after hearing of the event:—"I know how you all loved her, and

what a fine woman she was; and, although I was not personally much acquainted with her, I always felt the sweetness of her spirit when I met her. It seems mysterious, but it is all blessedly right. And oh! what a joy has burst upon her freed soul in that heavenly land! She has gone, I doubt not, to a larger mission field than the one she had planned for. God had need of her and He called her to Himself."

Two or three further extracts from letters received after her death will show the estimation in which she was held.

A young friend who taught with her at a mission school at Minneapolis, when Susie was quite a girl, writes:—"It was at these times that I came to know her, and could not but notice how strong and sweet and womanly her nature was. It is hard to realise that such as she can die, she seemed so fitted to live, so prepared to make the most of life, so fully to grasp its meaning. Dear, beautiful Susie! it is a privilege to have known such as she."

The following are from fellow-students, the one who knew her most intimately speaking of her as "so loving and steadfast and earnest, her influence will long be felt in the school." "While I am much grieved at her loss," writes

another, "I can thank God that I knew her and enjoyed her friendship for over three years. I shall never forget how truly consistent she was as a Christian, and I do not doubt that, though not permitted to work for the Master in the foreign mission field, her life in England was a witness to the truth, and will bring forth fruit." "It is hard to understand," writes a third, "how she, who would have done such good and loving work for Him, should be called away when she had so nearly finished [her training]. One thing we know, that she kept herself in readiness, so that it was no matter when she was called home. She was known always as one of the most conscientious workers, and one who lived what she believed. I pray that her life may still have its influence felt amongst us."

It was a touching tribute to the entrance she had gained to the hearts of the poor children of her Sabbath-school class at Westminster Meeting-house, that when hearing of her death, their first thought was to collect money for a memorial wreath; and when this proof of their affection was diverted into another channel by one of their teachers, they sent their collection of pence, amounting to several shillings, to

mission work abroad in which she was so much interested.

From the little mission band in India came repeated expressions of their deep sense of loss. One of them, writing from the station to which she was to have gone, says :—" It has been to me the saddest news I have received since leaving England. I never realised till yesterday, when I found she could never come to us here, how we had been building on that pleasure. Already my husband and I had got ready little plans to make her bungalow comfortable and pretty, and were talking over where the dispensary should be, besides the many reminders we had from the natives inquiring, ' When is the lady doctor coming ? ' "

We cannot close this short sketch of one whose heart had turned even in early girlhood with such deep sympathy towards the poor women of India, without expressing what would have been her own earnest desire, that the call might pass on to some others prepared for similar service. If it be so, may the response be equally ready, " Here am I, send me."

ELIZA GREER BELL, 75 23 5 mo. 1890
Moyallon. An Elder. Widow of James
Greer Bell.

GEORGE BELL, 17 2 8 mo. 1891
Brookfield, Ireland. Son of George and Ann
Jane Bell.

MARY ANN SPENCER BELL,
59 16 8 mo. 1891
Devonshire Place, Westminster. Widow of
James Spencer Bell.

ELIZABETH BENNETT, 92 9 1 mo. 1891
Regent's Park. Widow of William Bennett.

E. Bennett was the younger daughter of Imm and Mary Trusted, of Cowbrey, near Ross, Herefordshire. Her parents were consistent members of the Society of Friends, and earnestly solicitous for the best welfare of their numerous family. After the completion of her school education Elizabeth Trusted resided at home, and, whilst closely occupied by family claims, she diligently availed herself of such opportunities for mental improvement as were within her reach. She subsequently gave considerable attention to painting, for which she possessed decided talent. Poetry and the beauties of nature had, throughout life, great attractions for her.

After the decease of her father, about the year 1816, she removed with her mother and sister to Ross and devoted herself with untiring

assiduity to the establishment and supervision of an infant school. The undertaking proved eminently successful, scholars not unfrequently remaining to complete, under the excellent master and mistress, the whole of their school training.

In 1828, she was married to William Bennett, of London, in whom she found an ardent sympathiser in her highest aspirations. Taking their young family with them, they spent the winter of 1841-2 in Switzerland, for educational purposes. Subsequently they visited the United States with similar objects in view, but this time leaving their children in England. Before they reached the American shore, their youngest child was removed by death. E. Bennett's devotedness, both as wife and mother, were very marked features in her character. Whilst she could truly say that she would not, if she could, recall her loved one to earth, very deeply did the parental hearts feel their sudden bereavement. In the course of her life, E. Bennett was called to pass through many deep, but, from their nature, often hidden trials; this, doubtless, largely conduced to her unusual power of entering into the trials and sorrows of others.

As her children advanced in years, she very

earnestly desired that they might be established on the one sure Foundation, and also that they might adopt, from their own individual conviction, the principles and practices of the Society of Friends.

About the year 1860, at which time the family were living at Brockham, in Surrey, Elizabeth Bennett opened a mothers' meeting in her own house. Shortly before the close of her life, very gratifying testimony was given by the clergyman, still residing at Brockham, to the good fruit borne by the temperance and other kindred work carried on by W. and E. Bennett and their family in the village, but especially to the benefits derived from the attendance of the mothers' meetings. In a small volume entitled "Mothers' Meetings," E. Bennett embodied her heart's deep yearnings for the spiritual welfare and temporal prosperity of her cottage friends. This labour of love brought her into intercourse, which she highly valued, with Mary Sewell, Mary Bailey, and other kindred spirits.

In 1870, the family returned to London. About three years subsequently, E. Bennett was deprived by death of her husband, whose great mental power and marked individuality had largely influenced her own character. The bond

that united them had been unusually close, but our dear friend did not allow herself to dwell unduly upon her loss. Her children being now grown up, and she herself relieved from household cares, her interest became greater in the Society of Friends, and in various movements for the welfare of others.

As increasing physical infirmity necessitated the gradual withdrawal from a circle of friends which included a great variety of character, her heart was still more drawn out in sympathy for those in sorrow or difficulty, and in earnest prayerful desires that her friends might find, amid the storms and anxieties of this life, a sure refuge, where her own soul had long been calmly resting. The conflicts through which she had herself passed, enabled her through sanctifying grace, as her sun went down in brightness, to become more and more a daughter of consolation to many mourners.

When no longer able to attend meetings for worship, it was her frequent practice to employ a portion of the First-day of the week in epistolatory intercourse with her friends, which was greatly appreciated by them. Not unfrequently it would be one in earlier life, to whom it was laid on her heart to offer a

word of advice, of encouragement, or of sympathy.

During her last year she was confined to her room, and, owing to increasing failure of sight, could no longer prepare for her friends little remembrances of her own dexterous handiwork, which had afforded so much mutual pleasure. The loss of sight was a trial she had particularly dreaded. She was also, to a large extent, debarred by loss of hearing from social intercourse. Reading had always been a source of great enjoyment, especially perhaps when the active duties of life had to be laid aside; but even listening to reading for any long continuance became now too great a strain. Up to an advanced age her garden had been a source of great interest; during these latter years the room she occupied was scarcely ever without the adornment of flowers, sent by friends in loving remembrance. Most touching was it to witness the ever-increasing inability to see these and other tokens of affection; and yet far more touching and very teaching, to those who were privileged daily to minister to her comfort, or occasionally to sit by her side, to witness the unvarying patience and even great cheerfulness with which all these deprivations, and the

many infirmities of increasing years, were borne. She uniformly dwelt on the unmerited and unnumbered blessings that remained, and was ever ready to enter with animation into the interests of others. Her cheerful contentment, and reticence as to her own physical weakness and pain were so habitual, that even those whose privilege it was most closely to attend upon her could not realise how very much of weariness and suffering were thus patiently endured.

Our beloved friend's own estimate of her spiritual attainments was very low; but her soul rested with unwavering confidence in Christ, her Saviour, and in Him alone; whilst her love for her friends, and her interest in all that was going forward for the benefit of others, grew stronger, and her sympathy yet deeper, in the joys and sorrows of all around her. Thus the quiet chamber became a centre of interest, not only to her children, who tenderly watched over her, but to many others.

Her mental faculties remained unimpaired, and the mind fully retained its accustomed vigour until almost the close. One of her last efforts, with the assistance of her daughter, was to make a few selections, chiefly poetic, as a New Year's remembrance to her friends,

“Should I be spared,” or, as she touchingly added, “Even should I be no longer amongst you.”

As she neared the desired haven, her mind continually dwelt on the remembrance of the tenderly beloved child whose early removal had largely affected her own earthly life.

During her last night on earth she sent a special message of love to each one of the absent members of her family, and when one who was beside her paused in the repetition of the twenty-third Psalm she correctly supplied the succeeding verse. The close came most peacefully. Her deeply-bereaved family can thankfully adopt (with reference to the glorious inheritance of the Christian believer, into which they reverently and confidently believe that their beloved parent has entered) the concluding lines of the selection alluded to:—

“Thou changest never,
And in the secret of Thy presence dwelleth
Fulness of joy for ever and for ever.”

MARY ANN BENNETT, 76 4 3 mo. 1891
Stockport. Widow of William Bennett.

AMY KATHLEEN BEWLEY,
Bray. 25 18 1 mo. 1891
Daughter of Joshua Bewley.

LOUISA BIGG, <i>Luton.</i>	76	10	4 mo.	1891	
Widow of William Bigg.					
HENRY BIGLANDS,	51	2	5 mo.	1891	
<i>Newtown, Beckfoot.</i>					
JANE BINYON, <i>Ipswich.</i>	85	23	11 mo.	1890	
Widow of Edward Binyon.					
JOHN BIRCHALL,	85	9	4 mo.	1890	
<i>Westhoughton.</i>					
LUCY BIRCHALL,	72	12	9 mo.	1891	
<i>Westella, Hawthorne, Melbourne, Victoria.</i>					
Widow of William Harding Birchall, formerly of Burley, near Leeds.					
ARTHUR BLUNSOM,	34	8	5 mo.	1891	
<i>Sibford.</i> Died at Northampton.					
HANNAH M. BOONE,	39	9	4 mo.	1891	
<i>Stoke Newington.</i> Daughter of the late Edward Boone.					
BAKEWELL BOWER,	72	30	7 mo.	1891	
<i>Ulley Hall, Rotherham.</i> The residence of his son.					
HENRY B. BRADY,	55	10	1 mo.	1891	
<i>Gateshead.</i> Died at Bournemouth.					
JOHN BRIGGS, <i>Ackworth.</i>	79	8	5 mo.	1891	
THOMAS BRINKLEY,	72	18	4 mo.	1891	
<i>Brierfield, near Marsden.</i>					
ELIZABETH BROADHEAD,	80	28	3 mo.	1891	
<i>Leeds.</i> Widow of Henry Broadhead.					

ALFRED WILLIAM BROWN,

Evesham.

31 23 3 mo. 1891

A Minister. Son of William W. and Mary Brown.

Alfred William Brown was the son of William Wright and Mary Brown, and was born at Evesham on the 12th of Twelfth month, 1859.

There is nothing special to record of his childhood. He was educated at home with his sisters until the summer of 1871, when he went to school at Weston-super-Mare, and afterwards to Scarborough. At school he took much interest in Natural History pursuits, and was a boy amongst boys; but is specially remembered for his beautiful drawings, his great talent being exceeding accuracy as a copyist. In flower-painting, too, he excelled (after leaving school), but never found much time to devote to this favourite pursuit, though a love of flowers, and of the beauties of nature generally, always characterised him. After leaving school he went to reside in Gloucester, with J. Sessions & Sons, to acquire business habits.

Whilst living there, in the autumn of 1868, he was asked to come home to attend some tent meetings which were being conducted in

Evesham, by T. E. Cleworth, on behalf of the "Evangelization Society." At the evening meeting, on First-day, Ninth month 8th, God sent home to his heart the words, "Neither yield ye your members as instruments of unrighteousness unto sin ; but yield yourselves unto God as those that are alive from the dead, and your members as instruments of righteousness unto God" (Rom. vi. 13).

A few days later he wrote to his mother, "You must be interested to know that your son has had his sins lifted from him. He has for years resisted what his conscience told him was right, but he could no longer go on. He hoped that these meetings might be the means of his being brought to Jesus, and the Lord was pleased to have the story of Lady Ann Erskine and the Auction Sale told for his especial benefit. Though at the time in great doubt whether it would not be well to resist, as before, these thoughts were removed on Monday, and I confessed to God, with many tears, and have been forgiven. I desire to thank Him for what He has done for me so far, and I know I shall yet experience a closer walk with Him."

From this time there came new desires and new thoughts. Most emphatically in his case a

new life commenced at his conversion. There were conflicts and struggles, battles within and without, but he was enabled to accept salvation, through Jesus Christ and Him crucified, in its fulness.

Under date of Ninth month 15th, 1878, he wrote to one of his sisters :—" I have never liked to write to you, as you belonged to Jesus, and I did not. I could hardly bear to hear Him spoken of, as I knew I was living in wilful opposition to His wishes. I could never read any serious book, as every word of it rebuked me, and I was glad to be able to escape going to a place of worship when I could find any excuse, because I was determined to hold out. I always felt I must sacrifice all my dearest amusements and employments to live a kind of monkish life; and though many of these thoughts have been removed, there are many doubts and fears yet left, and I am inclined to be discouraged. I wish I had long ago decided when I had some one with me to advise me."

And again, on the 22nd, to his mother :—" Oh I know but little yet, but I know enough to be confident of this, that the pleasure of doing wrong is as nothing compared with the pleasure of doing right. I feel that I can do

everything, especially my office work, better now. I desire to be a thorough out-and-out Christian, not ashamed to confess that I am His. I am very glad that I learnt passages from the Bible when at school, as many are recalled to me."

He soon felt it to be his duty to make confession of his conversion to God in the Friends' meeting-house, and failure to obey this call was attended by sorrow and loss. He says, "The sad experience brought on by my refusal to confess in public that I was on the Lord's side in the meeting-house here the Sunday after I was converted, will always make me very strong in my opinion as to the duty, and I believe in almost every case, absolute necessity, of young people doing so at once. . . . It has been a great blessing to me within the last four months to have to do it, not only at meeting, but at Park Street, yes, and in the streets of this city. If I had been whole-hearted for Christ from the very beginning, where I should have been now I don't know. Do pray for me that I may not be choosing my own times and seasons, and may do everything to God's glory only."

He frequently ministered to the congregation, and spoke in the streets of Gloucester; was one of those who, with the concurrence of the

Preparative Meeting, held meetings in the Friends' Meeting-house at Painswick, was foremost in bringing T. E. Cleworth to Gloucester for a mission, became interested in the Band of Hope Union, and took an active part in the mission work which he and others commenced in the neighbourhood of Park Street. Subsequently he was very active in raising money for the building of Sherborne Street Mission Room, where he was instrumental in bringing souls to God; and this Mission had his sympathy and help throughout his life. His letters in the following year show that he was feeling much interested in the question of the "higher Christian life," and that he "longed and looked" for a deeper baptism for himself. In his case this came *not* as he looked for its coming; but in after years there *did* come, with some modification of theological views, the God-given power to live among his fellows at Evesham a life without reproach, "a beautiful life," strikingly consistent in all its details.

On Ninth month 5th, 1880, he writes:—
"‘We walk by *faith*, and not by sight,’ is the grand lesson I learn more of every hour, and when this has been learnt thoroughly then will come the light and fruits of the Spirit. When

I was converted it was for some time an unsettled trust which finally settled down into a firm conviction that all was well." And on Eleventh month 27th:—"How blessed a thing it is to feel that we are nothing, and that Christ is all. I have been in heaviness through manifold temptations, trials and difficulties; but still have felt that it has been well with my soul. God never lets us be exalted above measure, and in our times of deep abasement do we ever find fresh springs in Him, and He is still to us our Shadow from the burden and heat of the day."

In 1881 he returned to Evesham and entered into his father's business, and it was very characteristic of him that though his heart was never fully in the work, he did his part most efficiently. It seemed impossible for him to do anything in a slovenly or untidy way. All his tastes were artistic (he once thought of making art his profession), and it has been remarked that the notes in his interleaved Bible are "a work of art."

He was an earnest Bible student, his Bible being his constant daily companion; but his reading was not confined to religious literature, and he was always gathering up information on

a great variety of subjects, the development of his mind not being by any means in only one direction. This gift was used in illustrating his Bible lessons, and greatly added to their freshness and interest.

At Evesham his gift in the ministry was acceptable to his friends, and on the 18th of Eleventh month, 1884, he was recorded by his Monthly Meeting, he being then, we believe, the youngest English acknowledged minister. His addresses were hortatory, and he had that which our forefathers described as "the gift of preaching to states." After a sermon of his one might sometimes hear the remark, "That sermon was for *me*." Although he on no occasion travelled with a minute, he was the acceptable companion of Alfred Wright, in the Yorkshire Dales, and his service on the Quarterly Meeting's Committee for visiting smaller meetings will be greatly missed. He took much interest in finding out, and making himself personally acquainted with, isolated members.

On settling at Evesham, he at once plunged into active Christian and philanthropic work; but he did so discriminatingly. It was evident he had clear aims in his own mind as to the direction in which his work lay, and, while in

entire sympathy with all efforts for benefiting his fellow-men, he was careful to husband his time, and employ it in promoting those schemes and organisations which most fully commended themselves to his judgment, or in which he deemed his assistance would be most beneficial. In the forefront we may put all work in connection with our own Society. A mission meeting, mainly conducted by young Friends, on neutral ground near the Meeting-house was, with the sanction of the Preparative Meeting, transferred to the Meeting-house itself, thus taking the place of the usual First-day evening meeting, which had been but thinly attended. He started an adult Bible class for men and women on First-day afternoons. It was held in the Meeting-house, under his special care, and he was rarely absent from it. One who loved him remarked, he should never forget the way in which a member of his Bible class said, on the second First-day after his death, "Mr. Brown will have his crown, if only for saving such a man as I was."

Whilst his loyalty to our own Society was intense, leaving us an example we should do well to follow, he was catholic in his sympathies, and was associated with an undenominational

mission band working in the district, in which his services were greatly appreciated. The Temperance cause always had his active support. He specially excelled in working up missions; these he would undertake almost single-handed, and, leaving the committee little to do, would plan, organise, and carry through to a successful issue.

In the subject of Peace he was deeply interested, and ready to do all in his power to advance the cause. He addressed a number of meetings in the town and district, and in First month, 1888, delivered a striking lecture on the Russian artist, Verestchagin, whose paintings, illustrative of the horrors of the Russo-Turkish war, were made the theme of much instructive comment. His artistic knowledge, literary power, and whole-souled antagonism to all war, enabled him to produce a remarkably able lecture on Peace.

As a specimen of his more matured Christian thought, we may quote from a letter dated Twelfth month 2nd, 1888. It was written to a young Friend to whom he had been very helpful. "The first disciples of Christ prayed to their Master, 'Lord, increase our faith,' and they were quite right in doing so, as faith is one of the best and ripest fruits of the

Holy Spirit. But let us never forget that there are many ways by which faith in God is strengthened and increased. *Looking back on our past experience* tends to deepen our trust for the future, as we feel that He Who has so clearly kept and guided us hitherto, will go on to perfect His will concerning us, being pledged to preserve us to the end. '*Companionship with Christ*' quickens our faith. The more we know of Him, the more closely we walk by His side, the more He inspires our hearts with confidence, just as we learn to trust some earthly friend as our knowledge of his trustworthiness grows with time. If our faith falters, let us draw near to our Saviour in humble confession, 'Lord, I believe in Thee, help Thou mine unbelief,' and He Who is always full of pity will condescend to our weakness, and give us such a sense of His love shed abroad in our hearts, that we shall be ashamed to doubt Him any longer, and a fresh spring of trust will well up within us, filling our hearts with joy and peace."

In considering his life and character we feel that to him life was indeed a 'sacred burden' to be borne for God, for truth, and his fellow-men.

As time went on he grew increasingly tolerant of the views of others—wishful in our own

body to conciliate and draw together, and to emphasize the points of union rather than those of difference. He objected strongly to anything like a formal creed, but he *did* believe in Christian preaching, Christian work, and, above all, in Christian *living*.

Young Friends had his heartiest sympathy, and his paper read at the Conference in his own Quarterly Meeting in the autumn of 1890, on "How better to interest our younger members in our Society," was much valued. In all his work he was *thorough*, whether it was in the authorship of "Friends in Evesham" (which was the result of much research into the early history of Quakerism in the district), writing a magazine article, making a drawing, or keeping a ledger. The following brief words written after his death faithfully express the feeling of the Monthly Meeting to which he belonged:—
"The death of Alfred William Brown has cast a shadow not only over Evesham, but over our whole Western Quarterly Meeting. Earnest-hearted, faithful in God's service, most anxious for the highest welfare of our own Society, yet catholic in his Christian interests, our friend will be sadly, deeply missed. Next, perhaps to leading souls to the Saviour, and to a closer

walk with God, he put the cause of Peace, to which we believe he would have liked largely to devote his life's energy. The total abstinence cause, too, had his sympathy and help. As a minister, a friend, a colleague, and a lover of his fellows, we mourn his loss."

In the beginning of the year 1891 a bright prospect of marriage opened before him, but this was most unexpectedly clouded by a very severe attack of mental depression to which there had been occasional tendency for some years, without, however, the least apprehension of its ever assuming a more serious form.

How earnestly he struggled against it is known only to God, and in some degree to those nearest and dearest to him in life. That he should have been overcome in this struggle is one of those awful mysteries in the presence of which human judgment is put to silence. Although under deep depression, he said he would go to meeting on the morning of Third month 22nd; and added, "I feel that I shall be able to kneel down, and ask for a blessing, and speak from the words, 'The Lord hath need of him;'" and this he did, and that evening, before retiring to rest for the last time, read several religious poems aloud, and joined in the family

reading. In this, as in all other trials of our faith, we can trust both ourselves, and those dearest to us, unreservedly in the hands of the Father, who "knoweth our frame," and who alone can see the whole history and significance of any human action. Though "God hid His face, He held him by the hand;" and we unhesitatingly believe that our beloved one is now among the number of those who have "washed their robes, and made them white in the blood of the Lamb," who "rest from their labours and their works do follow them."

"With silence only as their benediction
God's angels come
Where, in the shadow of a great affliction,
The soul sits dumb.

"Yet would I say what thy own heart approveth,—
Our Father's will,
Calling to Him the dear one whom He loveth,
Is mercy still.

"Not upon thee or thine the solemn angel
Hath evil wrought;
His funeral anthem is a glad Evangel,
The good die not!

"God calls our loved ones, but we lose not wholly
What He hath given;
They live on earth, in thought and deed, as truly
As in His heaven."

ANN BROWN, *Luton*. 83 24 12 mo. 1890

Widow of Henry C. Brown.

BENJAMINA BROWN, 73 24 4 mo. 1891

Norwich. An Elder. Wife of Henry Brown.

ANNETTA BULMER, 26 11 2 mo. 1891

Darlington. Daughter of the late John and Ann Bulmer.

DAVID BURLEY, *Ipswich*. 69 23 6 mo. 1891

An Elder.

MARTHA LE GAY BURLEY,

60 4 8 mo. 1891

Carlton Colville, near Lowestoft. Wife of William Burley.

MARY ANN BURTT, 72 3 2 mo. 1890

Southwell, near Mansfield. Widow of Charles Burtt, of Leadenham.

JAMES CALDERBANK, 76 2 6 mo. 1891

Bolton.

MARY CARR, *Carlisle*. 75 10 9 mo. 1891

CHARLES J. CARSON, 36 29 1 mo. 1891

Portsmouth.

RICHARD D. CATCHPOOL,

Reading. 68 7 11 mo. 1890

HENRY J. CATFORD, 57 29 3 mo. 1891

Stoke Newington. An Elder.

An Elder in good esteem was this dear Friend in the large Quarterly Meeting of London

and Middlesex; well-known also to Friends generally and others, through his long connection with the London office of the Peace Society.

He was born in Third Month, 1834, at Chard, in Somerset, of parents who belonged to the Independents. Their circumstances were such as to necessitate his early employment, and he went to work in a lace factory, where his father also was engaged, when only twelve years old. A few years later found him in a solicitor's office at Ilminster, and a diary kept at this time shows that he had here opportunities for self-improvement of which he took advantage to form an acquaintance with the leading works in English literature; and his own efforts at composition, and some connection formed with a local newspaper, looked as if his attention might become directed to literary pursuits. He however relinquished any such views in favour of learning a trade, and apprenticed himself for three years to a watch and clock maker at Fareham, near Southampton. On going to this place he attended, as had been his practice, the Independent place of worship, and became one of their Sabbath school teachers, showing an interest in the true welfare of its scholars.

He became acquainted with the principles

of Friends through meeting with a copy of "Barclay's Apology" in a library to which he had access; and after several years of thoughtful consideration, felt himself so thoroughly in accord with their views as to withdraw from the Congregational mode of worship, and in his then isolated position to seek, in the stillness of his own room, for spiritual communion with the Father of spirits, through Jesus Christ his Saviour. Subsequently an aged Friend joined him, and then other members of the household where he resided, and they held meetings regularly twice on First-days for some time, till his removal to Clevedon. Here he met regularly with the small company of Friends for two years before making application for membership. The Friends who visited him on this account reported "that he evinced much solid acquaintance with our principles; having yielded to the convictions of spiritual life in early youth, he was favoured to increase in strength; doubts and hard things had been removed, and it was a sense of duty prompted him thus to profess his belief in the principles of the Gospel as held by Friends." Under these circumstances it is almost needless to add that his desires were willingly met by recording him a member in the

North division of Somerset Monthly Meeting in the Second month, 1859.

Not very long afterwards an acquaintance arose with Elizabeth Osmond, a young Friend residing at Cleve, near Yatton, to whom he was married in Third month, 1862, and a large family of ten children grew up around this greatly attached couple.

Henry Catford experienced great trials in connection with his business, which, at the time of his marriage, was that of a watchmaker, at Clevedon ; for, partly in consequence of a severe illness, his affairs became deranged, and though on his recovery he moved to larger premises in a more advantageous position, the result did not prevent the necessity for winding up the concern ; and he accepted a situation as traveller for a firm of stationers in Bristol. This probably brought our friend under the notice of Robert Charleton, who, it is believed, was the means of introducing him to the work of the Peace Society, for which he acted during some years as one of its travelling agents, until, a vacancy having occurred in its London Office, he removed, with his family, to Stoke Newington, where he resided during his twenty years' connection with the official work of this Society.

Here his sterling qualities of head and heart won love and esteem from those brought into association with him. He was never too busy to give attention, and ever genial and courteous, whilst his quiet and methodical habits proved effective for the despatch of whatever was entrusted to him in connection with a cause in which he took so hearty an interest.

He was also very diligent in affairs connected with the Society of Friends, and gave much time and patient thoughtfulness to its Committees and other work. As an Elder he combined sound judgment with tenderness and sympathy, and knew not only how to counsel or restrain, but to speak words of encouragement acceptable to those young in the ministry.

Though never possessed of robust health, his constitution gave little warning of the suddenness with which it succumbed to a violent attack of inflammation of the lungs, induced, it was feared, by too soon resuming his duties during a severe cold. The intervals of consciousness were but few, but enough to show that peace prevailed; and during one of these intervals the reading to him of the twenty-third Psalm drew forth the rapturous exclamation, "How beautiful! How beautiful!"

A very large attendance at the interment in the Stoke Newington ground manifested the widely-spread esteem in which Henry J. Catford had been held, and the deep sympathy felt for his widow and family at their very great and sudden bereavement.

The Friends of his meeting, on reviewing his life amongst them, could thankfully acknowledge that he had been one endowed with no ordinary power of grasping different aspects of Christian truth, and of harmonising varied phases of thought and opinion; and his wise counsel and clear judgment had proved very helpful in deliberations upon many important subjects. He appeared to be one who "had understanding of the times to know what Israel ought to do." Among these subjects had been the relation between the Monthly Meeting and the mission work carried on by its members. In the solution of this difficult and important question, as well as in the work itself, he took a warm interest, and his occasional visits to the mission centres, and the assistance he was able to give, were much appreciated; and not the least of his services to the Church was the kind and appreciative way in which he would examine into cases referred to him of applica-

tion for membership. The Society of Friends may well hope for a succession of such adherents as Henry Jephthah Catford.

MARTHA J. CHINN, 68 27 12 mo. 1890

Alton. Wife of Samuel Chinn.

MARY CHURCHES, *Yatton.* 78 22 5 mo. 1891

MATTHEW CLARK, 73 19 6 mo. 1891

New Shildon.

ELIZABETH CLARK, 64 19 6 mo. 1891

New Shildon. Wife of Matthew Clark.

HANNAH CLARK, 59 7 5 mo. 1891

Bloomsbury.

MARY COCKROFT, 68 18 11 mo. 1890

Southport.

WILLIAM COLLINS, 66 7 7 mo. 1891

Neithrop, near Banbury. Formerly of Claydon.

JAMES A. COLLINSON, 17 30 11 mo. 1890

Halifax. Son of Thomas and Emily Collinson.

THOMAS C. S. COOK, 47 28 5 mo. 1891

Reading. Accidentally killed whilst riding.

SARAH COOKE, 75 21 1 mo. 1891

Fairford, Gloucester. Wife of Joseph Cooke.

SIDNEY HERBERT COOPER,

Chingford, Essex. 21 1 5 mo. 1891

Son of Sidney Cooper.

SHEPPARD R. CORDER, 37 14 6 mo. 1891
Robertson, New South Wales. Son of
 Frederic Corder, of Ipswich.

JANE CORLETTE, 87 7 2 mo. 1891
Waterford. Widow of Joseph Corlette, of
 Dublin.

DAVID CRAGG, *Lancaster.* 72 5 6 mo. 1891

JOHN CRAGG, *Lancaster.* 78 18 4 mo. 1891

SARAH DALE, *Bessbrook.* 17 1 1 mo. 1891
 Daughter of James Dale.

ISABELLA DAWSON, 79 13 1 mo. 1891
Cabra, Co. Tyrone. Widow of William
 Dawson.

WILLIAM J. DAWSON, 15 9 3 mo. 1891
Caledon, Co. Tyrone. Son of James and
 Mary Dawson.

BERTRAM L. DELL, 5 21 12 mo. 1890
Croydon, Son of Richard Latimer and
 Lillian Maria Dell.

ELIZABETH SHIPLEY DIX,
Tivetshall. 90 10 2 mo. 1891
 A Minister.

“As thy days so shall thy strength be.”
 This promise having been through this dear
 friend's lengthened life as a watchword to her,
 it may be encouraging to others to know that it
 was abundantly fulfilled in her experience.

She was the daughter of Robert and Elizabeth Dix, and was born at Dickleburgh, in the county of Norfolk, on the 7th of the Eleventh month, 1800. She was very early removed to the home of her grandfather, Richard Shipley, of Tivetshall, an adjoining parish, where she remained until sent to a Friends' school at Ipswich. The kind notice and attention often received whilst at the school from the older Friends by the younger members of the meeting left a bright, and, as she often remarked, a beneficial impression upon her mind. On leaving school her grandfather took her to attend the Yearly Meeting in London, and, although still very young, the interest then excited seems never to have failed, and, with few exceptions, as long as her strength enabled her, she regularly attended the Yearly Meeting. After she had returned to her parents' home, the health of one of her brothers, who was at Ackworth School, failed, and she went at the comparatively early age of about twenty-two to nurse him there. He, however, lived only a short time.

It was thus that she entered on what seemed to become her life's work of care for the sick and the afflicted; her only surviving

sister being almost from that time an invalid confined to her couch, and dependent upon the care of others.

E. S. Dix was careful and conscientious in her attention to a duty when accepted; and to her efficient care and oversight were generally committed those members of her Monthly Meeting to whom such care was helpful or necessary. On the decease of their mother the two sisters left Dickleburgh, and went to reside at Tivetshall, which continued to be her home for the remainder of her life.

Elizabeth Shipley Dix was recorded as a Minister by Tivetshall Monthly Meeting in the year 1860; but she held a very lowly estimate of her capacity in this respect, and, although she was frequently heard in testimony or prayer, her addresses were generally brief, of Scriptural simplicity, and practical in their bearing. She seldom felt called to labour in distant meetings, but visited the General Meeting for the South division of Wales in 1865, having a minute from her Monthly Meeting for that service, as she was anxious to maintain the good order of Friends in this particular. In about her seventieth year she took a journey to the north of England, visiting Swarthmore and other

places associated with the life of George Fox; to these visits she frequently referred as the fulfilment of a long cherished desire, which had been as full of interest in its realisation as it had been in anticipation.

Throughout her life she was very regular in her attendance of meetings both for worship and discipline, and earnest in her desire to be faithful in practice to the principles of Friends, to which she was sincerely attached; her example and counsel in these things are still felt as an influence for good by many of her friends. For the encouragement of members of smaller meetings it may be added that she was for some years the only member attending the Tivetshall Meeting; some of her neighbours generally met her there, and this she continued as long as her strength permitted. When the weakness of advancing years prevented her meeting with her friends for worship it was her custom to sit with her servants for about an hour; occasionally one or more of her poorer neighbours would join them, and her words of encouragement and counsel were often made helpful to the little company. She had a very realising sense of the blessing found in thus meeting to wait on her Heavenly Father.

Her health throughout her long life had been scarcely interrupted by illness, until the severe winter of 1890-1, when, in consequence of what seemed but a slight cold, she was advised to keep very much in her room. It was, however, the commencement, as she frequently expressed it, of "a bright peaceful sunset to her long day." She was very cheerful, waiting for the "right time," fully enjoying the visits of her only surviving brother and other friends, and rejoicing in the "goodness and mercy which had followed her all the days of her life." On the 10th of Second month, after speaking to those who were watching by her, her countenance radiant with the peace which was given her, she arranged herself for rest and sleep, and her redeemed spirit passed away without another waking to the things of earth.

She was interred in the Friends' Burial Ground at Tivetshall, on the 16th of the Second month, 1891, amidst the loving demonstrations of those amongst whom she had spent her many years as a friend and neighbour.

HAROLD M. DOBRASHIAN,

Constantinople. 2 11 6 mo. 1891
Son of George S. and Gertrude M. Dobrashian.

MARTHA A. M. DREW, 20 20 5 mo. 1891

Penybont.

FLORENCE E. A. DREW,

15 mos. 28 5 mo. 1891

Penybont. Children of James and Margaret Drew.

ELEANOR DREWETT, 88 1 3 mo. 1891

Luton. Wife of Charles Drewett.

HANNAH DYSON, 76 9 11 mo. 1890

Rastrick. Widow of Joseph Dyson.

ELEANOR EDMONDSON, 77 31 10 mo. 1890

Howgill House, Dent. Widow of Anthony Edmondson.

ARTHUR E. ELLIS, 21 31 5 mo. 1891

Scalby, near Scarborough. Son of John Edward and Maria Ellis.

BENJAMIN ELWIN, 88 19 5 mo. 1891

Dulwich.

ELIZABETH EMMENS, 77 12 1 mo. 1891

Hove, Brighton. Widow of William Emmens.

ANNE EVES, 65 5 2 mo. 1891

Rathgar, Dublin.

FRANCIS B. FARDON, 6 21 7 mo. 1891

Reigate. Son of the late Thomas and Sarah Ann Fardon.

ELIZABETH FAREN, 64 5 3 mo. 1891

Belfast. Wife of Joseph Faren.

ANNE FENNELL, 64 7 9 mo. 1890

Clogheen, Cahir.

JAMES FENNELL, 78 9 10 mo. 1890

Bessbrook.

ARTHUR FOWLER, 13 mos. 17 12 mo. 1890

Gloucester. Son of Edward Fowler.

GEORGE FOX, 76 7 6 mo. 1891

Kingsbridge.

SARAH FOX, 86 24 12 mo. 1890

Wodehouse Place, Falmouth. An Elder.

Widow of Alfred Fox.

Sarah Fox was the youngest daughter of Samuel and Rachel Lloyd, of Farm, near Birmingham. Her early years were spent in this well-known and choice home, then some distance from the houses of that busy town. As a girl she was devoted to reading poetry and to intellectual employments, but she excelled also in the exercises of riding, walking, and skating. Her education progressed amongst a large philanthropic, intellectual, and, for the most part, sincerely religious circle. The home-atmosphere was one of very watchful and pious mental training, characterised by a daily life of self-sacrifice and exertion. This was carried out by her with a tender humility of spirit which checked any tendencies towards being

led away from higher things "by this world's empty glory."

She was one of twelve brothers and sisters. Their mother's influence was greatly felt in drawing their attention to the cruelties and miseries of slavery and the slave-trade, and inducing them to deny themselves for the sake of the slave. The work of popular education and the care of the poor entered largely into the daily life at Farm. Writing after her mother's death, she describes this home as giving her "a treasury of blest and happy memories;" and, speaking of herself during those home days, she says, "I never remember the time when my conscience slumbered."

On the 15th of Fifth month, 1828, she married Alfred Fox, of Falmouth, a happy union which lasted forty-six years, and was terminated by his death in 1874. By this step she entered into all the interests of a large and active circle, where there was much keen intellectual pursuit, much social and scientific intercourse, reaching beyond the limits of the district, or of her own religious Society. Entering upon and sharing these interests, and in the midst of the duties of an increasing family, and the cares of a hospitable house, the one con-

stant thought ever before her was, how to live the life that is hid with Christ in God, and how to train those whom God had given her in the sense of His pardoning love, and in the fear of offending Him.

Her children's earliest remembrances of her are of her great conscientiousness in the fulfilment of all that she thought it was her duty to do. Her journals show how, amidst all the activities of her life, her spirit was anchored on the Rock of Ages, and how all her thoughts strove after more love for her Saviour. She closes one of the entries with the words, "I have set the Lord always before me, therefore I am not greatly moved."

In this memoir laudation would be out of place, but those who knew her well remember her constant generosity and acts of kindness to all, especially to the very poor. Her life was cast in no uncertain mould. With a lowly-minded estimate of herself and her own powers, she had naturally a clear insight into character and motives, and her own deep experiences and divine anchorage gave her strength and guidance through every depth and care, and fitness for the teaching of all around her, who learnt from her influence and life the reality of her trust

and the practical blessedness of her deep piety.

Through all her married and widowed life of sixty years, she welcomed friends and strangers, and constant hospitalities were to her most pleasant: her door was, indeed, always open. Friends travelling in the ministry were especially cared for and welcomed.

To the Society of Friends, its views and principles, she was deeply attached. Amidst the conflict of views which attended the Beaconite secession, about the year 1836, she was able to stand firm, when so many of her nearest and dearest relations left the Society and joined "The Brethren." Her attendance at the meetings of Friends in the middle of the week, whether for worship or for Church affairs, was ever to her a matter of duty and pleasure.

She writes in 1855, as a memorandum directed to her husband, written in the thought of her own removal before his:—"The Lord will not leave thee comfortless, and the love that has been so enduring through time will be perfected in eternity. Goodness and mercy have followed us all the days of our life. Oh! that all our children may be the Lord's in that day when He makes up His jewels."

In 1871 she writes:—"Looking back on life with a very humbling sense of its shortcomings, of its unprofitableness, and its very little fruitfulness, the earnest prayer was raised that some good seed might spring up even from the very little fruit: that when no longer on earth, no longer seen amongst men, there might be a living sense in the hearts of our children that they were born of parents who believed in the truths of the Christian religion, and who sought to uphold them. Then I remembered with comfort and instruction how by carefully watching for seed on a tree we greatly valued that had lost the beauty it once possessed; it was, as far as we knew, unique and rare; that in its very last stage a few seed cups were discovered, and from these six young trees were raised and are each in a greater or less degree the ornament of the garden in which it flourishes. Thus would I hope that although our fruit is so little, our influence so small, our unworthiness so great, our descendants may not be wholly unmindful of our work of faith and labour of love, and may bring forth the fruits of the Spirit in larger measure than we have done. In this case even *we* shall not have lived in vain."

She left a journal full of choice thoughts and meditations, written sometimes at long intervals, but full of spiritual life. In the last volume penned, when from failing sight she wrote with difficulty, she expresses the hope that no other use may be made of her diary "but just to show that aspirations after holiness were all along secretly breathed as I journey on; and now in the sunset hours, when the past rises in review, no words can describe the sense granted of the love and mercy which have been my experience from earliest infancy, and I can exclaim with gratitude: 'Ever since I was born it was God who has crowned the life that He gave me with blessings abounding.'"

For many years her sight was gradually failing, so that she became very dependent on companionship for reading and walking. Her sons, daughters, grandchildren, and beloved friends, valued the opportunities thus given them of sharing her loving interest in them. She sympathised in everything that was passing that concerned each member of her family circle, whilst her treasured stores of poetry and her original thoughts made her one of the brightest of companions. Her naturally sagacious insight into things, made her judgment

much valued. A nephew wrote of her : " I have lost one of the most valued and honoured of my relations, the kind friend of my earliest childhood, the constant unvarying kind friend of my subsequent life ; and I valued her kindness so much the more because she was such a truly faithful friend ; not merely saying sweet words of affection, but so honest in expressing gentle loving rebuke where it was deserved. Such truly faithful friends are rare, and pearls of great value. But if anyone went to their rest as a shock of corn fully ripe, it was your very dear mother and my very dear aunt, and her memory is indeed blessed."

For some years she spoke occasionally of her fear of death, and how much her nature shrank from it. She hoped it might be removed from her as it had been from Elizabeth Fry ; and when she saw her eldest son Alfred Lloyd Fox's unclouded happiness as he passed through the valley, she realised his perfect peace, and it proved a source of great comfort to her. She had also much dreaded a long illness ; but such was mercifully not her portion, as she was only confined to her room four days. She grew suddenly weaker, and the end was like a joyful entry through the pearl gates, when

without pain and most peacefully the spirit took its flight to the everlasting arms of that Lord who had so graciously and tenderly answered her petition for an easy dismissal from her life here to the realms of light.

The last memorandum found in her own writing was headed by her—

“ A SWEET REASSURANCE.”

“ He who has led me hitherto,
Will lead me all my journey through,
And give me daily cause to raise,
Fresh Ebenezers to His praise.”

BENJAMIN GELDER, 64 30 5 mo. 1891
Chapel Allerton, near Leeds.

HANNAH GINGELL, 61 14 3 mo. 1891
Lowbridge, near Calne. Wife of Thomas
Gingell.

THOMAS PIM GOODBODY, 76 25 10 mo. 1890
Leeson Park, Dublin.

SARAH J. GOODERHAM, 41 10 3 mo. 1891
Diss Heywood. Wife of James Gooderham.

ELIZABETH GLAISYER, 73 21 6 mo. 1891
Brighton.

JANE GRAHAM, 69 17 2 mo. 1891
Sunderland. Widow of William Graham.

One of “the poor of this world, but rich in faith,” is the thought that comes to the mind

when thinking of Jane Graham. Little is known of her early years ; but when, in middle life, she first became known to Friends, she was an earnest, spiritually - minded Christian, in membership with the Wesleyans. Circumstances having arisen in her own Society that made her unable to enjoy the same fellowship with them as heretofore, she became a regular attender of Friends' meetings.

The subject of the outward partaking of the bread and wine was for some time a difficulty to her ; but she was led to understand the explanation given by our Lord after He had said that we must "eat the flesh of the Son of Man and drink His blood," when He told the disciples that "it is the Spirit that quickeneth, the flesh profiteth nothing ; the words that I speak unto you they are spirit and they are life." She remarked with emphasis that in attending week-day meetings they were to her "often times, as it were, of sitting at the Lord's Table, when her desires for communion were abundantly satisfied."

She was received into membership with Friends in the year 1878. She occasionally spoke in meetings for worship, and her communications were felt to be truly acceptable and

helpful. During the last few years of her life she was a member of the Meeting on Ministry and Oversight, a privilege she much appreciated.

She knew by experience what it was to pass through deep waters, and proved the Lord a "very present help in trouble." At one time, when in great distress of mind, she also found herself penniless. She failed to procure work where she had expected to get it, and was walking along utterly cast down, when she saw some sparrows feeding in the road. The conviction was brought home, that the Lord who cared for the sparrows would surely care for *her*; when, a little further on, she found a half-crown lying on the ground. As there was no one in sight to whom it could belong, she thankfully took it as sent by the loving Father Himself for her need, and from that time she never wanted work or friends.

Later in life, through sight and health failing, she was again brought into straits. She was so exceedingly reticent about her wants, from a wish not to burden her friends, that it was sometimes difficult to know how to help her; but when her needs were ascertained she was generously cared for to the end of her life. It was felt to be a real privilege to care for her, she was

of so grateful and thankful a spirit. Humble-minded and naturally nervous and diffident, it was only those who knew her intimately who were aware how truly refined and spiritually-minded she was. She had pre-eminently a "heart at leisure from itself, to soothe and sympathize" in all the varied trials that beset life's pathway; not only in the deeper sorrows, but in the smaller ones, into which few would have cared to enter. Neither did she fail to rejoice heartily with those who did rejoice. She felt it a privilege when the needs of individuals or of the Church at large were brought to her notice, because it gave her "another errand to the feet of Jesus."

She was specially helpful to young and inexperienced Christians, and her counsels to them were felt to be most valuable. She had such simple and strong faith, and a bright loving spirit combined with considerable insight into character, which made her very attractive. According to her means she was most generous in giving to the Lord's work, and in helping those poorer than herself. In mid-week meetings, especially, her friends seem to miss the silent and vocal exercise of her spirit, and not a few can testify to the help and refreshment re-

ceived in her humble home, in the fellowship of prayer and thanksgiving.

She had been in failing health for long, and passed away at last after a few days' illness. She was too weak for conversation; but on one who was with her telling her that she thought she would soon "see the King in His beauty," and "behold the land that is very far off," she replied: "Beautiful! Beautiful!" Her memory is precious, and we rejoice in the assurance that, through redeeming love and mercy, freed from all infirmities of the flesh, she has entered into the joy of her Lord.

ROBERT JOHN GREER, 69 6 5 mo. 1891
York. An Elder.

FRANCIS GREGORY, 69 11 11 mo. 1890
Yatton.

ELIZA GREEN, *Belfast.* 65 27 10 mo. 1890
Wife of Thomas Green.

ELIZABETH GREEN, 78 7 2 mo. 1891
Hillsborough.

JAMES GREEN, 20 19 4 mo. 1891
Drumcondra, Dublin. Son of Joshua Green.

THOMAS GREEN, 65 13 6 mo. 1891
Belfast.

WILFRID H. GRUBB, 51 14 2 mo. 1891
Cahir.

GAYLARD HADWEN,	61	20	9 mo.	1890
<i>Lille, France. Formerly of Oldham.</i>				
RACHEL A. HAIGH,	25	1	12 mo.	1890
<i>Oldham. Wife of Arthur Haigh.</i>				
MARY HALDEN, <i>Stafford.</i>	65	25	11 mo.	1890
<i>Widow of Enoch Halden.</i>				
ELIZA HALLAM,	61	30	5 mo.	1891
<i>Bishop Auckland.</i>				
ELIZABETH C. HALL,	71	28	3 mo.	1891
<i>Deptford. Wife of Joseph Hall.</i>				
JACOB HALLIDAY,	72	5	1 mo.	1891
<i>Belfast.</i>				
LILIAN HALLIDAY,	18	10	5 mo.	1891
<i>Dublin. Daughter of Joseph Halliday.</i>				
MARTHA HANSON,	79	24	2 mo.	1891
<i>Rochdale.</i>				
SAMUEL HARLOCK,	68	3	6 mo.	1891
<i>Nantwich. A Minister.</i>				
JANE HARRIS, <i>Pontypool.</i>	58	5	4 mo.	1891
SARAH H. HARRIS,	80	11	1 mo.	1891
<i>Papcastle, near Cockermouth. Widow of Jonathan Harris, Jun.</i>				
JULIET HARRISON,	27	26	1 mo.	1891
<i>Woodford. Died at Cannes. Daughter of the late Smith Harrison.</i>				
PHILIP H. HART,	55	6	5 mo.	1891
<i>Victoria Park, London.</i>				

- MARTHA J. HAUGHTON, 80 19 11 mo. 1890
Cullenswood, Dublin. Widow of Joseph Haughton.
- MARY HAUGHTON, *Cork.* 77 2 1 mo. 1891
 Widow of John B. Haughton.
- THOMAS HAYES, 56 12 6 mo. 1891
Skerton, Lancaster.
- ELIZABETH D. HEATHER, 2 3 9 mo. 1891
Dublin. Daughter of Charles J. Heather.
- HANNAH HEATON, 75 1 12 mo. 1890
Lothersdale. Widow of John Heaton.
- ROBERT HENDRY, — 11 8 mo. 1891
Motherwell, near Glasgow.
- MARGARET HILLS, 16 8 5 mo. 1891
Culgaith, near Penrith. Daughter of Thomas and Caroline Hills.
- ISABELLA HILTON, 46 10 7 mo. 1891
Worcester. Wife of Thomas Hilton.
- THOMAS HINGSTON, 47 30 8 mo. 1891
Le Puke, Tauranga, New Zealand. T. H. was accidentally drowned whilst bathing.
- WILLIAM HIPSLEY, 84 24 9 mo. 1891
York.
- ELIZABETH HOBSON, 29 13 1 mo. 1891
Moy, Co. Tyrone. Wife of George Hobson.
- JAMES HODGE, 80 18 11 mo. 1890
Pollokshields, Glasgow.

ELIZA HOPE,	—	8	5 mo.	1890
<i>Leominster. Wife of John Hope.</i>				
ELLEN HUGHES, <i>Dublin.</i>	78	1	2 mo.	1891
JAMES JACKSON,	58	4	12 mo.	1890
<i>Oakenclough, Lancaster.</i>				
THOMAS JACKSON,	35	26	9 mo.	1890
<i>Consett.</i>				
SARAH M. JENKINS,	73	20	2 mo.	1891
<i>Norwich. A Minister.</i>				
JOHN JENKINSON,	50	30	5 mo.	1891
<i>Ulverston.</i>				
ELIZA A. B. JESPER,	78	19	9 mo.	1891
<i>Leicester. Widow of Thomas Jesper, of Warwick.</i>				
WILLIAM JOHNSTON,	44	16	1 mo.	1891
<i>Enniskillen.</i>				
LOUISA KELLAWAY,	73	15	12 mo.	1890
<i>Plymouth. Widow of David Kellaway.</i>				
WILLIAM KELSALL,	79	4	12 mo.	1890
<i>Quernmore, Lancaster.</i>				
WILLIAM KITCHING,	86	26	4 mo.	1891
<i>Wakefield. A Minister.</i>				

William Kitching was the son of George and Hannah Kitching, of Hull, where he was born in Eleventh month, 1805. His six sisters and himself were all educated at Ackworth, and on leaving that school he was apprenticed

to his father in the grocery trade at Hull, where he continued to reside until 1830, when he commenced business at Gainsboro'. Whilst there he married Sarah Hopkins, sister to the well-known ministers, Joseph and Henry Hopkins. This union was one of much happiness, and Sarah Kitching's Christian character and gentle disposition were esteemed by her husband as a great blessing.

He was himself early impressed with religious convictions, and brief memoranda testify to his earnest desire, in the days of his early manhood, to submit to the moulding hand of his Heavenly Father and to live a renewed life, though he does not appear to have regarded any particular date as that of his spiritual birth.

The surroundings of a small family in a town where, as in Gainsboro', Friends were few in number, and their meetings almost always held in silence, and at a time when intercourse with other Christian people was but little encouraged, were not favourable to a high degree of spiritual vitality. The occasional visits of travelling ministers were much prized by thoughtful Friends, and were no doubt helpful and stimulating to the Christian life.

In Sixth month, 1839, W. Kitching was left

a widower with three young children, his wife's illness having been one of rather more than six months' duration. With reference to this event he wrote :—" My precious wife was favoured during her illness, especially towards the latter part of it, with much composure and Christian peace of mind, and with a humble trust in the mercy of God through Jesus Christ. . . . She expressed a tender solicitude for my welfare, especially desiring that I may be favoured with good meetings, and that the Lord may teach me Himself." This expression he frequently referred to during his latter years, believing that his beloved wife's desires for him had been, to some extent at least, graciously fulfilled.

He removed in 1842 to Wakefield, where he spent the remainder of his life, and where he married Maria Benington, a union by which his domestic happiness was largely increased for thirty-two years. She died in Eighth month, 1874. After alluding to the blank occasioned by her decease, he adds :—" But I think it is my desire to submit with resignation to the Lord's will, to be truly thankful for past favours ; and feeling that my days of loneliness are not likely to be many, I would pray for help and ability to live to the honour of Him who I trust

has, through mercy, taken my dearly loved wife's spirit to Himself. So living, may His grace be ever with me, and my end peace." He survived her nearly seventeen years.

Retiring from business in middle life, W. Kitching found increased opportunity for various forms of public usefulness. He was elected a member of the Town Council, was an overseer of the poor, and for many years one of the district secretaries of the British and Foreign Bible Society. He also found opportunities for advocating total abstinence and the Christian principle of universal peace. But perhaps the most important services he rendered to the town were in connection with the Clayton Hospital and Dispensary, which claimed a very large share of his time and attention.

A marked feature in W. Kitching's character was gratitude for the blessings of everyday life, and the desire to be kept in humility, whatever services he might be called to engage in. He did not begin to speak in meetings for worship until he was more than fifty-four years of age. On the first occasion he quoted the words:—"Teach me to do Thy will, for Thou art my God." And merely added, "Perhaps, to some of us, the path of safety would be much

more clear did we constantly cherish in our hearts this desire." This was on Fourth month 1st, 1860. On the same date of the following year, he wrote:—"Just a year since I first ventured to utter a few words in our meetings for worship, and this has been several times repeated. O that I may be kept humble, simple, and obedient, truly desiring and endeavouring to be a servant of Jesus Christ. Then surely He will graciously keep me from dishonouring Him, and will strengthen help and uphold me, and possibly even enable me to live to His praise." His gift in the ministry was acknowledged by the Friends of Pontefract Monthly Meeting in the First month, 1864, and he continued to exercise it with increasing frequency, and with much acceptance to his friends.

Under date Eleventh month 20th, 1864, the following entry occurs in his memoranda:—"This morning in our meeting I expressed some thoughts in connection with the words, 'The love of Christ constraineth us,' dwelling more than I remember to have done in that way before on the love of our Redeemer, displayed in His agony in the garden and on the cross, and speaking of the claim this made on our love to Him and devotedness in seeking and striving to

know and to do the will of so gracious a Saviour. The mystery of His sacrifice was also spoken of as one of those things into which the angels desire to look, but which we should unquestioningly receive with reverent thankfulness, and through which we may hope for a happy entrance into His blessed and eternal kingdom. May it be mine not only to speak words of truth, but to live under the power of truth. On this occasion I afterwards knelt in prayer for more of the Spirit, under whose influences the constraining love of Christ may be known, and help afforded to honour and serve Him. I hope this was felt by several to be a solemn meeting."

In Fourth month, 1868, he wrote the following:—"The subject of the authority and influence under which ministry in our Society may be rightly exercised is one of much interest. Perhaps it is hardly capable of being fully defined in any words we can employ; and I think there may have been errors committed in opposite directions by those who have attempted to define. It is a high privilege to be engaged at all in the Lord's service—a blessed thing to be kept by Him in the way of duty, preserved from serious error therein. I do not prefer to speak of our ministry as

“inspired,” but rather as exercised under a “qualifying influence” from above. May I be diligent in seeking that influence, and favoured to act under it in true humble dependence on the Lord of all, partaking of His gracious blessing and preserving care.”

At one of the Meetings on Ministry and Oversight, held at Leeds, in Fourth month, 1879, he spoke nearly as follows:—“I incline to say that when the cases proposed for acknowledgment in ministry were under consideration, two questions were much on my mind—‘What does he preach, and how does he live?’ Does he preach the Gospel, the glad tidings of salvation, through our Lord and Saviour Jesus Christ, and under due authority; and does he live in accordance with that he commends to others? And as the same questions have remained with me since, I thought it might be good for us frequently to put such queries to our own hearts—‘What do I preach, and how do I live?’”

On Eleventh month 20th, 1867, he wrote:—“I have not gone to meeting this morning, thinking it best to remain at home on account of threatening dizziness, which may precede an apoplectic attack, to remove me from this life. Under any circumstances, it is not likely that

my time here will be much further prolonged. I can plead no merits of my own, but am not without hope in Divine mercy ; and though I have experienced some trials, I have still cause to be thankful for many favours."

In Third month, 1889, his sister Sarah Kitching died, after residing with him for about fifteen years. Her removal occasioned an increasing sense of loneliness, which continued to the end of his life ; but, whilst feeling this somewhat keenly, he still frequently expressed his gratitude for the mercies and blessings he continued to enjoy, remarking how different it would be if to his other trials had been added that of poverty.

In Seventh month, 1889, he writes :—
"Having a few weeks since had a rather serious accident " (fallen in the street and severely cut his forehead), "and being now in the 84th year of my age, my strength has failed considerably, and but little ability remains for any kind of useful service ; but the desire has arisen that the Lord will grant me a little increase of wisdom and strength, that even I may be enabled to serve Him and my fellow-men, so that while I must feel as the Psalmist did, ' My flesh and my heart faileth,' I may without

presumption add, 'But God is the strength of my heart, and my portion for ever.'"

In the Tenth month of the same year he writes:—"Still spared through grace, not without some humble hope of divine mercy, though the question still remains in force 'Am I ready for a happy end?' and the injunction needs, as ever, to be borne in mind, 'Watch and pray.' The solemn end is probably near. O! for more Christian humility, with a clearer sense of pardoning and preserving grace, and a real trust in the Lord."

Fourth month 13th, 1890.—"To-day, in meeting, it seemed right for me to speak of our duty to think very often and very reverently and gratefully of our Lord Jesus Christ, 'who His own self bare our sins in His own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed,' and to refer to 'the Gospel of the grace of God,' the glad tidings of salvation, offered even to sinners; not merely satisfying ourselves with a historical belief, but our aim must be to maintain a life of dedication, in true faith and faithfulness, not without frequent prayer."

Fourth month 22nd, 1890.—"Help, Lord! Thou knowest my needs. I think I have felt

this evening whilst alone an unusual degree of sweet, calming solemnity; may it be my favoured experience more frequently."

The last entry in W. Kitching's memorandum is dated Second month 15th, 1891, and is as follows:—

"‘Every day will I bless Thee.’ The above few words impressed my mind in meeting this morning; so I quoted them, expressing some desire that we may not be satisfied with only Sabbath-day worship, but that our religion may be one of ‘every day,’ with thanksgiving and devotedness to God, in remembrance of His merciful kindness, so that we may be prepared to say feelingly, ‘Every day will I bless Thee.’"

These words were penned only three months before the close of his earthly pilgrimage. The end, long anticipated, was drawing near; but the shades of evening did not obscure his spiritual vision, though there were perceptible indications that his memory as well as his physical strength were failing. His last illness was only of two days' duration, and he was happily free from much pain. He retired to rest Fourth month 24th, feeling poorly and exhausted; and though in the morning he seemed cheerful, and conversed pretty freely, a state of unconscious-

ness gradually supervened, and there was then no power to respond when a text of Scripture or a verse of a hymn was repeated in his hearing; until, early on the Sabbath morning, Fourth month 26th, his spirit took its flight, not unprepared for the long-expected summons. And we believe that, through the grace of his Lord and Saviour, his end was peace, and for him—

“ Hope has changed to glad fruition,
Faith to sight and prayer to praise.”

CHARLOTTE KNIGHT, 43 6 3 mo. 1891

Reigate. Widow of Edwin Knight.

MARTHA KNIGHT, 56 4 1 mo. 1891

Maldon.

WILLIAM LAMB, 68 14 10 mo. 1890

Banbury.

MARY LAWTON, *Oldham.* 72 7 1 mo. 1891

HANNAH LEAN, 85 13 6 mo. 1891

Ackworth. Widow of William Lean.

HENRY LESTER, *Stepney.* 71 7 1 mo. 1891

HENRY LEVITT, *Leeds.* 64 15 11 mo. 1890

ELIZABETH LISLE, 96 26 3 mo. 1891

Ackworth. Widow of Thomas Lisle.

REUBEN C. LITTEN, 16 mos. 9 1 mo. 1891

Cardiff. Son of Thomas F. and Sophia K. Litten.

CAROLINE LLOYD,	70	22	11 mo.	1890	
<i>Edgbaston, Birmingham.</i>					Widow of William Lloyd, M.D.
AMELIA H. LOCK,	69	16	6 mo.	1891	
<i>Stoke Newington.</i>					
WILLIAM B. LOWE,	79	15	3 mo.	1891	
<i>Eatington.</i>					
SUSANNA MACNAY,	61	5	9 mo.	1891	
<i>Weston-super-Mare.</i>					
ANN MARSH,	97	19	2 mo.	1891	
<i>Kingston-on-Thames.</i>					A Minister. Widow of Richard Marsh.
ISAAC MARSH, <i>Liverpool.</i>	76	6	5 mo.	1891	
MARY MARSH,	75	15	3 mo.	1891	
<i>Liverpool.</i>					Wife of Isaac Marsh.
ADAM MATTHEWS,	75	30	10 mo.	1890	
<i>Swafeld, Norfolk.</i>					
ELEANOR MAW,	87	4	6 mo.	1891	
<i>Reading.</i>					Wife of Benjamin J. Maw.
THOMAS MAW,	47	26	6 mo.	1891	
<i>Needham Market.</i>					
DORA MAY, <i>Tottenham.</i>	22	24	11 mo.	1890	
<i>Daughter of Edward H. May, M.D.</i>					
JAMES MEWHORT,	84	23	12 mo.	1890	
<i>Drumgask, Lurgan.</i>					
MARGARET MEWHORT,	79	6	10 mo.	1890	
<i>Drumgask, Lurgan.</i>					Wife of James Mewhort.

JAMES MEWHORT,	50	4	4 mo.	1891
<i>Drumgask, Lurgan.</i>				
JANE MEYERS,	79	29	9 mo.	1891
<i>Kingstown, Dublin.</i> Widow of John Meyers.				
KATHLEEN G. MILNER,	6	15	7 mo.	1890
<i>Keighley.</i> Daughter of Robert A. and Gulielma Milner.				
MARY MITTEN,	85	7	2 mo.	1891
<i>Richhill.</i> Widow of John Mitten.				
CHARLOTTE MITTON,	39	9	1 mo.	1891
<i>Cork.</i> Daughter of John Mitton.				
SARAH ANN MOGGRIDGE,				
<i>St. John's, Kent.</i>	100	3	10 mo.	1890
HANNAH MARY MORLAND,				
	19	9	7 mo.	1891
<i>Northover, Glastonbury.</i> Daughter of John and Mary Morland.				
MARTHA MORRALL,	77	26	3 mo.	1891
<i>Matlock Bank.</i> Wife of Michael T. Morrall.				
THOMAS MOTLEY, <i>Bath.</i>	82	29	6 mo.	1891
ELIZABETH MOULD,	80	23	5 mo.	1891
<i>Bolton, near Bradford.</i> Widow of Edward Mould.				
JOHN FRY MULLETT,	80	2	4 mo.	1891
<i>Arley Hill, Bristol.</i>				
JOHN J. MULLIN,	43	17	6 mo.	1891
<i>Dublin.</i>				

ALFRED NEIGHBOUR,	65	19	12 mo.	1890
<i>West Hampstead.</i>				
HANNAH NEILD,	86	25	5 mo.	1891
<i>Fallowfield, Manchester.</i> Widow of Isaac Neild.				
STANLEY P. NEWMAN,	18	18	8 mo.	1891
<i>Leominster.</i> Son of Henry Stanley and Mary Anna Newman.				
BENJAMIN NEWTON,	41	17	4 mo.	1891
<i>Witton.</i>				
MARY NEWTON,	77	8	12 mo.	1890
<i>Kettering.</i>				
ANNIE M. NICHOLSON,	54	18	5 mo.	1891
<i>Pardshaw.</i>				
HARRIET NICHOLSON,	84	10	5 mo.	1891
<i>Richhill.</i> Widow of John Nicholson.				
SARAH NICHOLSON,	75	17	5 mo.	1891
<i>Manchester.</i>				
REBECCA O'BRIEN,	71	9	11 mo.	1890
<i>Belfast.</i> Widow of George O'Brien.				
MARIA ORD, <i>Southport.</i>	67	21	2 mo.	1891
SARAH JANE PACKER,	55	15	1 mo.	1891
<i>Thirsk.</i> Widow of James J. Packer.				
MARTHA H. PARFAIT,	78	18	3 mo.	1891
<i>Weston-super-Mare.</i> Wife of Joseph Parfait.				

WILLIAM COOR PARKER, 68 1 4 mo. 1891
Darlington. An Elder.

MARGARET PARKER, 62 25 3 mo. 1891
Darlington. Wife of William Coor Parker.

Seldom has so complete a blank arisen in a meeting and a family circle, as has been caused by the almost simultaneous decease of these dear friends, of whom it may be truly said, "They were lovely and pleasant in their lives, and in their death they were not divided."

William Coor Parker was born at Bradford, on the 16th of First month, 1823, and was the eldest of a family of five brothers and seven sisters. He often referred to the pious care and example of his parents, especially to the judicious training of his mother, whose influence and guidance he felt to have been of the greatest value to him throughout his life. When about nine years old he was sent to Ackworth School, where he remained above three years. He always highly appreciated the benefits he received in that Institution; and few indeed of the old scholars have more continuously or more successfully laboured to promote the welfare of the School. For many years he was a member of the Committee; he took a prominent part in the centenary celebration in 1879, and

was instrumental in raising special funds for various improvements in the premises, being engaged in one of these efforts at the time of his decease.

On leaving school, having shown an aptitude for figures and mental calculation, he obtained a situation as clerk in a bank at Halifax, to which town his parents had removed. He continued there a few years, and left in order to be introduced into the worsted spinning business, on which his father had entered at Brighouse, having retired from a profitable brewing business, which he feared might prove prejudicial to the best interests of his family. This opened the way for W. C. Parker's engagement in 1845 in the spinning mills of Henry Pease and Co., at Darlington, of which he subsequently became the manager, remaining in this occupation for twenty-two years.

In the Fifth month, 1854, he married Margaret, daughter of Thomas and Anna Binks, of Bolton. Theirs was a singularly happy union; they were one in heart and purpose; and together laboured in many ways for the good of others. It would be difficult to overstate the influence of both on those with whom they came in contact. Many have been the

estimonies as to the benefit derived on occasions of social intercourse, to which, having no family of their own, they laid themselves open, on behalf especially of the young, and of their poorer friends and acquaintances. As an instance may be named the characteristic way in which the fiftieth anniversary of W. C. Parker's birthday was spent. In a letter to his sisters, he describes the party invited as "W. H., an old man who stoops much; R. B., a blind man and his portly wife; T. P., a consumptive young man and his delicate wife; W. C., a small shopkeeper and watchman and his wife; H. F., a lame cobbler and his wife; and J. I., who could only get to his tea. Two of these are members, the rest attenders of our meetings, except two of the wives. After dinner, to which they all did justice, a proposal that they should turn out and inhale the fresh air was agreed to, and a walk round the fruit garden and a short way into the country was quite appreciated. After tea photographs were examined, and conversation was kept up, leading to an interesting discussion on baptism, one of the company stating that he had been baptised in the adjoining river, the Skerne. Some letters from James Owen, whose recent visit to Darlington was remem-

bered, were read, and an account given of Joel Bean's wonderful Christian exposition of the Song of Solomon, preached here, after which the seventeenth of John was read, we knelt in prayer, and H. F., an attender (afterwards received into membership) exhorted us at some length on the value and use of the Holy Scriptures. The little party broke up at 8.30, and I may just say that many were the expressions of gratification; and we were favoured with a feeling of satisfaction, and, I trust, of thankfulness."

Writing to one of her sisters on her birthday, he says:—"How wonderfully and kindly we have been led through this glorious world of our Father's—glorious naturally or materially; glorious intellectually; and, above all, glorious spiritually. And what analogies and resemblances among these! How often, and profitably we have been kept in deep, dark valleys of humiliation, where, after all, the richest pastures are to be found, and where the fertilizing waters are always flowing! How have we sometimes been led on to the gently sloping uplands, where are healthful breezes and sweet grazing, and whence we can view with thankful hearts the course of God's dealings with us in the valleys!

How often have we wandered among thickets and briars, and upon dangerous precipices of self-will and pride, and yet are mercifully preserved! How have we at rare intervals—rarer than need be—been permitted to climb the Pisgah-like mountains, and see—with the eye of faith, when the mists of doubt and weakness have been lifted by heaven-sent breezes—the promised land and our loved ones there, loving and adoring perfectly the ‘Lamb slain’ for us ‘from the foundation of the world.’ I desire that we both, and all dear to us, may ‘grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.’ ”

William and Margaret Parker filled an almost parental part towards the young people of their acquaintance. Their house and their hearts were always open to such, and their sympathy and counsel were often of the utmost value to them. Touching evidences of this are found in letters which have been received since their decease, as regards both our dear friends. In a note of sympathy to William Parker on his wife's death, a young Friend says:—“I shall never forget the kindly advice she gave me on leaving home for Ayton School. ‘Ask thy Heavenly Father's help in everything thou hast

to do.' Many times in their silent teaching they have helped me a great deal amidst the bustle and tumult of this busy world, turning my thoughts to brighter and better things." Another wrote :—"I always got cheered up when I was downhearted if I called to see her. She was a real 'Mother in Israel' to us young people, and the 'Inasmuch as ye did it unto one of the least of these,' &c., is applicable to her."

From an early date William Parker was deeply interested in the First-day school movement. He was a teacher in the first small school of the kind established in Darlington, and for many years was Superintendent of the large schools in Skinnergate. The promotion of education generally was very near his heart. He was elected as a member of the School Board for Darlington on its first formation, and for some time acted as its Chairman.

He retired from active business pursuits in 1867, and was thus able to devote much time to philanthropic objects, and to the welfare of the Society of Friends, to whose principles he was deeply attached. His was no mere outward profession of those principles, but a deep inward conviction of their truth, and of their accordance with Holy Scripture. The whole tenour of his

life was a carrying out of those principles, under the earnest desire that he might be helped and guided by the Holy Spirit, in whose indwelling and direction he was a firm believer. He was ever anxious to hold fast and to evince to others his firm belief in the Lord Jesus Christ as his Divine and Almighty Saviour, having no confidence in himself or his own works, but ready to say, with George Fox, "I am nothing; Christ is all." On His propitiatory death on the Cross for our sins, and His rising again for our justification, all his hopes were placed; and under a sense of the all-embracing love of God in Christ Jesus he was desirous to be found not living to himself, but to Him who died for him and rose again.

As an Elder and Overseer in the Society his services were of great value. He was diligent in cultivating the acquaintance of the poorer members, and of the attenders of our meetings, and those recently admitted into membership. He was deeply interested in the numerous small scattered companies of Friends in his own Monthly Meeting, often visiting them himself, and arranging for the visits of others. Though but seldom taking any vocal part in meetings for worship, his sympathy and counsel were often given to those thus engaged, and were much valued.

His services in Meetings for Discipline will also be much missed.

The last two or three years of his life were much clouded by the serious illness of his beloved wife. As the disease from which she was suffering gradually obtained more and more hold of her, his anxiety and sorrow increased, and the effect upon his own health was serious. When it became clear that there was no hope of her recovery, and that the end must be near, he was deeply affected, and was heard more than once to say how he wished he could go with her. Her end came on the 25th of Third month, 1891, and in writing to his sisters he says, "What a comfort that, through our dear Saviour, she is now in the realms of bliss; that her eyes have seen the King in His beauty; for she was firmly, but humbly, trusting in Him."

Many letters of condolence were received from his numerous friends, and the strain of the preparations for the funeral was very severe. On the morning of the day of interment William Parker was seized with a fainting fit; and on the doctor being called, he found the heart in a very weak state, and ordered complete rest and quiet. It was a great trial to him not to be able to attend the funeral, and the fact of his

absence increased the sympathy which was widely felt. The means used for his restoration appeared successful for a day or two, and no special alarm was then caused to his friends; but on the morning of the 1st of Fourth month it was found that the action of the heart had rather suddenly ceased; and thus, within a week of his wife's decease, he had rejoined her.

The event was a great shock to his relatives and friends, but for himself it seemed an almost instantaneous exchange of his service on earth for that blessed service above for which he had doubtless been preparing here below. In that service we may believe his dear partner and himself are now together engaged; commemorating the goodness and mercy which they now emphatically see had followed them all the days of their lives, and rejoicing in the knowledge that they "shall dwell in the house of the Lord for ever,"

ARTHUR H. PATTINSON, 6 22 9 mo. 1891
Middlesborough. Son of Tom L. and Mary E. Pattinson.

JANE PATTISON, 83 21 2 mo. 1891
Rathgar, Dublin. Widow of William Pattinson.

SARAH PAYNE,	62	15	10 mo.	1890	
<i>Newhill Hall, near Barnsley.</i>					
ALGERNON PAYNE,	21	20	7 mo.	1891	
<i>Newhill Hall, near Barnsley. Wife and son</i>					
<i>of Henry Payne, M.D.</i>					
ALFRED H. PEARSON,	28	15	8 mo.	1891	
<i>Bessbrook.</i>					
LARKIN PENNELL,	72	12	11 mo.	1890	
<i>Philadelphia.</i>					
ISABELLA PERRY	83	27	11 mo.	1890	
<i>Monkstown, Dublin. Widow of James Perry.</i>					
SARAH ANN PETTY,	48	24	5 mo.	1891	
<i>Scholes, near Brighthouse. Wife of Joseph</i>					
<i>Petty.</i>					
SIMEON PICKARD,	74	19	5 mo.	1891	
<i>Sunderland.</i>					
WILLIAM PILLAR,	73	15	6 mo.	1891	
<i>Rathmines, Dublin.</i>					
CAROLINE R. PIM,	63	1	4 mo.	1891	
<i>Mountmellick.</i>					
JOSIAH PONTEFRACI,	71	29	4 mo.	1891	
<i>York.</i>					
ROGER PRESTON,	77	1	9 mo.	1891	
<i>Yealand Conyers. An Elder.</i>					

To those who knew Roger Preston well, and frequently enjoyed and appreciated the combination of originality and simplicity which marked

his character, and made his conversation quaintly interesting, any account of his life must necessarily seem but a poor representation of facts, devoid of the spirit which in his case peculiarly made the man; and it is to be regretted that he has left no papers, letters or memoranda, which would have shown forth *himself* much more clearly than any mere record of the facts of his life can do.

He was born in 1814, at Pilling, in the Fylde country, where his father was a farmer, and a member of the Established Church. When Roger, who was the oldest son, and had several brothers and sisters, was fifteen or sixteen years of age he began to attend the meetings of a Methodist congregation in the neighbourhood. This was so great a grief to his parents, who, no doubt, held the rigidly sectarian views of that day, that a temporary estrangement between them and their son was the result; this, however, soon passed away, and Roger's father and mother ended their days under his roof.

The manner of his conviction on the subject of silent worship without a hired ministry is worth recording. He was present at a Methodist meeting on one occasion, when the expected minister failed to appear at the


appointed hour, and the congregation sat for a considerable time in silence, waiting. When at last he came, he told them that on his journey certain words had been very forcibly presented to his mind, "One Lord, one faith, one baptism," and from that text he preached them a powerful sermon. When the congregation dispersed, one of Roger's neighbours said to him, in the language of the district, "Well, Roger, how did ta like the sermon this morning?" "Oh, very well." "Aye," said the other, "it was a graidely Quaker sermon." This does not, however, seem to have led Roger any nearer to Friends until a few years later.

He went, meanwhile, to Preston's distillery in Liverpool, and remained in employment there until the peculiar dangers of the business and the evils of intemperance were so forced upon his notice, that he thought it right to give it up. Before he went to Liverpool he had married a young woman, who only lived a year or two after her marriage, and died in his father's house. In 1837 he came to live at Yealand Conyers, in North Lancashire, where, in 1839, he married Alice Brunton, a Friend resident in that village, and a cousin of the late James Brunton, who was the virtual founder of the

Royal Albert Asylum for Imbeciles, at Lancaster. For twenty years they shared the management of the little general shop, which in those days would largely meet the requirements of the small village, and Roger rented in addition some amount of land, which he farmed. He attended the little Friends' meeting at Yealand from the beginning of his residence there, but did not apply for membership for ten years. From that time until his death he and his wife were very faithful and regular in their attendance of the meeting, which was often very small and fluctuating in its numbers. To those who have met with Roger Preston there, more or less for nearly half a century, it seems almost incredible that his place shall know him no more.

During these quiet years it is probable that Roger devoted as much of his time as possible to reading, and gaining information on many subjects. Friends' books were his special study, "The Journal of Thomas Chalkley" and "Life of Stephen Grellet" being his chief favourites. He became deeply imbued with the doctrines of Friends; and if for some years his practice of them may have been of a rigid type, it must be remembered that his life at that time was

somewhat isolated, and flowed in narrow channels. In 1861 Roger and Alice Preston became tenants of the Dykes Farm at Yealand, the property of Lancaster Monthly Meeting, where one of their special duties was to entertain Friends travelling in the ministry. Many memories of their country home and simple hospitality, flavoured by Roger's shrewd originality and good sense, must have been carried to distant homes on both sides of the Atlantic. Here he lived till the end of his days, finding much pleasure in his garden and land, specially in the cultivation of ferns, of which he had a good collection in native varieties. He also took an active part in the care of the British School at Yealand, which belongs to the Preparative Meeting, entering fully into the details of management which the Government Education of this day demands; and for some years before his death he represented Yealand on the Board of Poor Law Guardians at Lancaster, where his voice was occasionally raised in protest against the evils of drink, &c. Thus it will be seen that, from the somewhat narrowed views of religious life and doctrine which are often the result of early special conviction, our friend gradually emerged into a wider sphere of thought and action, and



with this he became more tolerant of differing creeds, and more able to enter into the difficulties and trials of his neighbours. There was visible in him in later years a gradual growth of that spirit of charity which shows itself in increasing gentleness and powers of general sympathy.

Much of this fuller life may be traced to his active interest in Temperance work, which brought him into association with others besides those of his own creed and way of thinking. Though always a temperate man Roger Preston had not always been a total abstainer; the story of his reason for signing the pledge is interesting:—A few years ago a young man in Yealand was urged to become a total abstainer, but declined on the ground that he believed in moderation. “Look at Roger Preston,” he said; “he is a moderate man, and is none the worse for it.” This story was told to Roger. He made no comment in words, but he took the first opportunity of signing the pledge, and from that time continued to take an active part in Temperance meetings and general work. He and his wife both joined the Yealand Good Templars’ Lodge; and that their example and influence were valued by their Brethren was

shown at the time of the celebration of their Golden Wedding, which they were permitted to share in the spring of 1889, when the Lodge presented them with an illuminated address of congratulation, as well as more substantial proofs of their remembrance and esteem; nor has their sympathy for Alice Preston in her late bereavement been lacking.

Very few expressions of his inner feelings ever fell from Roger Preston's lips; he was always remarkably reticent in these matters; but to those around him in his last illness there were many proofs of his complete resignation, not only to his sufferings, which were at times acute, but also to the unmistakable evidence that death was near at hand. "I am quite happy, and reconciled to go—I can leave all to the Lord, He will know best," he was heard to say; and again the simplicity of his faith was exemplified by his repeating—

"Nothing in my hand I bring,
Simply to Thy cross I cling."

He died on the 1st of Ninth month, 1891, in his seventy-seventh year. Friends of all creeds and classes, from places far and near, met around his grave in the little meeting-house yard at Yealand.

JOHN PRIEST,	73	4	8 mo.	1891
<i>Askham, York.</i>				
JANE CARR PROCTER,	55	10	1 mo.	1891
<i>Gosforth.</i>				
JULES PRZYIEMSKI,	70	28	10 mo.	1890
<i>Tottenham.</i>				
ROBERT T. REDMAYNE,	70	30	12 mo.	1890
<i>Preston.</i>				
ANN RICKETTS,	73	30	10 mo.	1890
<i>Redland, Bristol.</i>				
ISABEL ROBERTS,	23	19	2 mo.	1891
<i>Dublin.</i> Daughter of Alfred Roberts.				
RICHARD ROBERTS,	60	8	9 mo.	1890
<i>Bradford.</i>				
SARAH ROBERTS,	81	13	2 mo.	1891
<i>The Appian Way, Dublin.</i> Widow of Samuel Roberts.				
ARTHUR ROBSON,	19	6	1 mo.	1891
<i>Saffron Walden.</i> Son of Walter and Christina Robson.				
JOSIAH ROGERS,	—	3	8 mo.	1891
<i>Kingston, near Pales.</i>				
HANNAH SADLER,	36	25	6 mo.	1891
<i>Crosby, near Maryport.</i> Wife of John Sadler.				

In gathering together a few incidents in the life of H. Sadler, the thought has again and

again arisen how much the world owes to the influence of lives which, like hers, are spent in the quiet places of the earth. Never of robust constitution, and for over eight years an invalid, dependent on others even more than usually falls to the lot of these suffering ones, her patience and cheerfulness were wonderful to see, and have been as a bright and shining light to those around her, shedding an influence on years to come as well as past. By the grace of God working through them, such lives have a part in the sanctifying of the world.

She was the fourth child in the family of Robert and Ann Hinde, of Maryport, Cumberland, and was born there on the 11th of Twelfth month, 1854. Most of her early life was spent with her aunt, Mary Walker, at Ullock, near Cockermouth, where, even as a child, the same quiet, restful spirit which marked her after-life was apparent. At the age of twelve she entered the Friends' School at Wigton, and was often heard to refer to the three years spent there as being "such a happy time." Most of her schoolfellows well remember how careful she always was to observe the rules of the School, and her endeavour to persuade the more unruly spirits amongst them to do

the same, with the gentle remonstrance, "Oh ! I would not do that."

A severe attack of scarlet fever in early childhood left her with an incurable deafness, which must have been very trying to one naturally so bright and anxious to learn. Notwithstanding this hindrance she took a foremost place in her class, and received much benefit from the careful training given at the School.

After leaving Wigton seven years were spent at Ullock and at her own home in Maryport, until, at the age of twenty-two, she was united in marriage with John Sadler, then of Grange Farm, Gilcrux, and the union proved a most happy and helpful one. In the spring of 1880 they removed to Crosby, near Maryport, where the remainder of her life was spent, most of it in great weakness and frailty, but bright and contented to the end.

On the evening of the 10th of Third month, 1888, she was seized with paralysis, and never again fully recovered the use of the left side, though after a period of between two and three years she was able to walk slowly, supported by a stick. From this time her life was necessarily a retired one, passed almost entirely in her own home ; but her never-failing

interest in Society affairs, her eager questioning of those who had been able to attend Quarterly and Monthly Meetings, her keen interest in the well-being of her neighbours, whose goings and comings she so often watched from her seat by the window, her loving sympathy in the cares and joys of friends and relatives, all testified to the clearness of her mind, and encouraged her friends in the hope that she might be spared for many years. But, her part having been faithfully borne, she has, they can thankfully believe, been called up higher. The death of her youngest child, an exceptionally bright and interesting little girl of four years, in the autumn of 1887, was a severe blow to her, but even in this she could thank her Heavenly Father that the precious life had been theirs to enjoy for a time.

Her general health was fairly good till within a year of her decease. After that she gradually grew weaker, one remedy after another ceasing to have any beneficial effect. For the last five months she was unable to rest or sleep reclining, and the nights were spent mostly in an easy chair. As the summer advanced her weakness and suffering increased,

yet so bright and cheerful was she that her friends scarcely thought her end so near.

On the evening of the 24th of Sixth month, when in great distress on realising that her end was near, she very sweetly and solemnly said, "Let us petition our Heavenly Father that it may be well with us all." Referring soon after this to her approaching end, and to the pain of parting, she was reminded of the little while which would intervene before the family would, in God's great mercy, be reunited, and she quickly replied, "Yes; Jesus is merciful, and it is right, however it ends." After a restless night, in the early morning, as she had herself expressed it, she "peacefully went to sleep;" and the smile which settled on the worn features some hours afterwards seemed to show that her awaking must be to something very beautiful and satisfying.

May the bright example of her quiet life stimulate those to whom life is still granted to greater zeal and faithfulness.

ALICE SALTHOUSE, 79 25 5 mo. 1891

Liverpool. Wife of Thomas Salthouse.

Alice Salthouse was the only daughter of the late Thomas and Betty Carter, and was

born at Scotchergill, near Dent, in Yorkshire, on the 19th of Twelfth month, 1811.

Deprived by death of her mother when about two weeks old, she became the special care of her grandmother, who watched over her childhood, and of whom she always retained the most affectionate remembrance.

At the age of seventeen she was engaged as governess to the children of the late Thomas Backhouse, of York, in whose family she remained five happy years.

In the year 1848 she became the wife of Thomas Salthouse, of Fleetwood, where the early years of their married life were spent, and where four sons were born, two dying in infancy. A few years later Thomas and Alice Salthouse removed to Preston, and there a daughter was added to their family.

Her sympathies were now increasingly awakened towards the poor around her, and circumstances occurred which introduced her to an important sphere of service amongst the many sufferers through the cotton famine caused by the American War. She, together with the vicar's sister, Miss Parr, went to the sick kitchens from 10 a.m. to 3 p.m. daily to dispense medicines to an average of 160 patients.

The faithful companion, Miss Parr, after two years of overtaxed strength, caught the fever and died. A. Salthouse felt the loss of this true friend exceedingly, but was enabled to pursue the incessant labour for three years and a half, her daily visits being a cheer to the sick poor, to whom she often handed a message of comfort and love.

About this time her own health was giving way, and the doctors recommended her removal to Liverpool for required rest. She had not been there long before she was appointed on several committees for promoting the welfare of others, and for helping forward the Temperance cause, of which she was a warm supporter.

Her attachment to the Society of Friends was deep, and she was regular in her attendance of its meetings. Few members of her meeting visited their fellow-members more constantly than she did, especially in times of sickness and trouble; and the forty-eight years of her married life brought sunshine to her own home. She was always of an even temperament and loving disposition, and had a kind word for all with whom she came in contact.

In the year 1885, after one of her visits to a friend a little distance from her home, Alice

Salthouse took a cold, which resulted in bronchitis, and, other complaints following, for five and a-half years she was a patient invalid. She welcomed her many visitors with gentle hospitality, and she, who had freely spent her energies in relieving the sufferings of others in her own days of health and strength, now seemed recompensed "in this present life" by the constant proofs of remembrance from kind friends far and near.

She was cared for by loving hands, especially during the last two years, when her daughter and two nieces tenderly nursed and watched over the beloved sufferer; and they, and others who visited the sick-room, could not but be struck with her cheerfulness, and the way in which she kept in touch with outside interests, especially in what affected her own meeting.

During the Yearly Meeting, and while some members of the family were in London, she took the influenza; exhaustion came on, and about noon on the 25th of Sixth month, 1891, she exchanged the weakness and weariness of earth for the "rest which remaineth for the people of God." She died in peace, trusting in her Saviour.

Numerous were the messages of sympathy sent to the bereaved family. Edward Whitley, M.P.; William Robson, of the London Missionary Society; J. S. Jones, author of "Albert Fox," and many others, testified in warm terms to the value of her life's work.

MARY SARAH SAMS, 40 21 5 mo. 1891
Widcombe, Bath.

Mary Sarah Sams was the eldest daughter of the late Joseph Sams, of Thornbury, Gloucestershire, and of Sophia E. Sams, of Bath. Her life bore, to those who knew her more or less intimately, a striking testimony to the love of God manifested in the heart, and the felt presence of the Saviour evidenced in a state of feeble mental development.

Her governess, before her twelfth year, writes of her as a "dear sweet child;" and such, indeed, she always was, never disobedient or troublesome; yet it was not until she reached the age of seventeen or eighteen that she consciously became a child of God, when, as the writer well remembers, she passed through considerable conflict, which was, however, after a month or two, replaced by perfect peace and trust in her Saviour, and she never afterwards expressed the slightest doubt but that she had

been accepted of Christ ; indeed her whole life, to those who knew her best, spoke of this ; and her own words, just before her last illness, testified in a very clear manner to her understanding of various conditions of heart, in a way which was surprising to those who heard her.

She was of a most affectionate disposition, and her full possession of the faith of a little child, combined with an earnest desire to do at all times what was right, was often very teaching to those around her, some of whom since her death have testified that her life had been as a sweet savour to them.

One of these writes : " Your dear Mary was one of those trusting alone in the precious blood of Christ. I well remember getting a very warm response from her to the name of Jesus ; and also how *very* much our precious father " (now passed away) " enjoyed a little time with her, when you were, I think, at ——" Another says : " I have such a happy recollection of dear Mary, and of her bright response in converse on the things above." Another : " One could not help loving Mary ; her sweet child-like faith made her life beautiful, and I am sure you would not wish her back to continue the effort of living, for her heart was in the heavenly country long

before her spirit ascended. Would that others could have such an earthly record. Methinks I hear the Saviour's testimony of this Mary of a later day, 'She hath done what she could.' "

Her belief in the power of prayer was very real; she would very often, and generally without speaking of it, take little matters concerning herself or others to her Heavenly Father, and her bright face after having done so is well remembered. She sometimes spoke of answers she had received.

The illness which ended in her death, and which lasted five months, when softening of the brain rapidly developed, was a very trying one; but, after some days of entire unconsciousness, her spirit passed quietly away, as we cannot but feel assured, into the presence of the Saviour whom she loved so well.

GEORGE SATTERTHWAIT,

Ackworth.

69 10 4 mo. 1891

A Minister.

Probably few members of the Society of Friends in recent years have been more widely known and honoured than the beloved friend who is the subject of this notice. He was a remarkable example of diligence in the service of his Heavenly Master, as well as of devotion

to the interests of the portion of the Christian Church to which he belonged.

He was the only child of Samuel and Mary Ann Satterthwaite, and was born in Manchester in the year 1822; his life, up to the age of thirty-nine, being principally spent in that city. In childhood he was not very robust, and it was probably this fact that induced his parents to prefer that he should receive his early educational training under home influences; advantage being taken for this purpose of the excellent Friends' school then existing there, presided over by the late Charles Cumber. He had afterwards the benefit of being placed for two years at Grove House, Tottenham, then conducted by Thomas Binns. To the associations formed there, as well as to the fostering religious influence of the Principal and his wife, he owed much in his after life. His opening mind readily responded to these influences, and he seems very early to have been the subject of serious impressions. The intercourse which he enjoyed as a schoolboy with many of the excellent Friends then resident at Tottenham, as well as the opportunities of occasionally attending Yearly Meeting, evidently assisted in a marked degree in promoting his early attachment to the Society.

The examples and counsels of a pious and judicious mother contributed much to the moulding of his religious character. Mary Ann Satterthwaite was one whom to know was to love ; and her son thus writes of her years afterwards : “ . . . Last night I read some old letters of my beloved mother’s, written to me whilst at school, which affected me considerably, and led me to recall those days of tender feeling when I first quitted the parental roof, and also to review some of the last few years of my life. Had it not been for the precious influence of a most affectionate and pious mother, of her many loving admonitions, and, above all, of her secret fervent prayers on my account, I might have gone far astray. Words fail to set forth the feelings of gratitude which clothe my mind, in retracing the course of my life to the present day.”

On leaving school G. Satterthwaite engaged in commercial pursuits, entering first one of the large Manchester warehouses ; and afterwards, for some years, rendering assistance to his father in the tannery, carried on by him. This employment was later on, however, exchanged for the profession of an accountant, in association with the late Isaac Neild. In the autumn of 1853

he was married to Rachel Nash, of Manchester, who, after a happy union of thirty-eight years, now survives him.

From memoranda which relate to the earlier periods of his life, it is evident that the religious impressions of his childhood and youth deepened as he advanced in years. Moving, as he did, amongst an extensive circle of family connections, and belonging to a large and interesting meeting, he appears to have entered with zest into the interests of both ; and there are many allusions to the spiritual profit he derived from the ministerial visits made to Manchester by such honoured servants of the Church as Joseph John Gurney, Benjamin Seebohm, Richard F. Foster, John Hodgkin, James Backhouse, and others. A series of family visits paid by Sophia Pease, in which she was accompanied by her father, Edward Pease, of Darlington, and in the arrangements for which George Satterthwaite seems to have taken an active share, are referred to with special appreciation.

He became greatly interested during this period of his life in First-day School work, and was for some time the valued Superintendent of the large First-day School in Manchester. He was also usefully associated, with

other pioneers of the cause, in the deputation work which so largely contributed to the success of the movement in its earlier stages.

During these years it is evident that his Christian character was steadily maturing, and that the Lord was gradually preparing him for that which lay before him in his future career. The trials of business life, and the mental and spiritual conflicts to which he was no stranger, were qualifying him for the exercise of that power of sympathy with others which distinguished him in his more mature years. His naturally sensitive disposition, and his deep religious sensibility seems sometimes to have induced an almost morbid introspection, which finds frequent expression in the journal already alluded to. He had a strong sense of the power of sin, and of the weakness of his unaided efforts after a life of full surrender and obedience; but this was accompanied by a firm faith in the preserving and enabling power of his Lord and Saviour, and a constant persuasion of the inestimable privilege of prayer; and he was enabled, by divine grace, to go on from strength to strength, and his constitutional reticence was so far overcome that in the comparatively early stages of his Christian life he was able, by his

pen, as well as by conversation, to help others, and to encourage them in the things of the Kingdom. He always possessed in a marked degree the gift of the ready writer. Conscious, to some extent, of this faculty, he endeavoured, both in his extensive correspondence, as well as in the copious and graphic accounts of the meetings he attended, and in later years of the journeys he undertook, to use it in furtherance of the cause he loved, and for the benefit and pleasure of his friends.

Although he was long impressed with the belief that the time might arrive when he would be called upon to take a more decided part in vocal service for his Lord, it was not till the Fourth month of 1859 that he first spoke in the ministry, when in Warrington Meeting his voice was heard in prayer. From that time, however, both in his own meeting as well as elsewhere, he frequently spoke; and in 1861 his friends of Hardshaw East Monthly Meeting recognised his gift by recording him a Minister. Under date Malvern, Tenth month 23rd, 1861, he thus writes of his feelings on the occasion:—"Since I left home our Monthly Meeting has with much unanimity recorded me as a Minister of the Gospel. This has been humbling to me, and I

was glad to be here in the quiet at the time of its consideration ; but though deeply feeling the solemn responsibilities connected with such a recognition and vocation, and also the prospect of sitting in the ministers' gallery in our large meeting, I cannot say that the mere fact of this act of the Church has greatly moved me. I so deeply feel that man has no part in the work, that the gift is from the Lord, that of myself I can do nothing, and that the instrument that the Head of the Church may in His abounding mercy select and prepare for the utterance of the Gospel message is merely an instrument ; and that, viewed in this light, the action of the Church is so subordinate to the divine call, that though giving me more liberty under our arrangements, which I shall prize as a mark of the sympathy of my friends, I do not feel it such an era in my spiritual course as some other occasions of direct help and felt increase in the gift derived, as I believe and trust, from the Lord Himself. May my future walk be in accordance with such a calling, is my most frequent and earnest breathing of soul in connection with this event."

For some months previously G. Satterthwaite had felt it his place occasionally to attend

meetings in his own neighbourhood, and both in larger and smaller gatherings he had frequent service. Some of the remarks in his journal made about this time on the subject of ministry are both interesting and instructive.

"Fourth month 28th, 1861.—I feel more and more the necessity of great watchfulness over my own spirit in many ways, not the least so in reference to what others may say and think as regards the ministry. If we give too much heed to all that is said, or reported to be said, it may not only bring unprofitable discouragement over the mind, but self may even be fed in an insidious manner by our giving way to a kind of suggestion of our being in some small way martyrs or victims to exaggerated statements; and the enemy may find entrance in both ways if we are not vigilant. May nothing deprive me of the unspeakable privilege of feeling the anchor and the rock to be Christ and Him only. It will avail nothing to try to get sympathy from any inferior source.

"Eighth month 28th, 1861.—After many conflicts and searchings of heart in reference to the propriety of going with my friend Richard H. Southall to some of the smaller meetings in our Quarterly Meeting on First-days, for which

service he had a minute, I ventured to do so on First-day last to Frandley, having long felt attracted to a similar service, which I think may possibly extend to the whole of the meetings in our Quarterly Meeting ; but the position in which I am placed not enabling me to make application to the Church in the regular way has brought me into much deep thoughtfulness, not wishing to bring any burden upon my friends. Having, however, the encouragement of one of our Elders, and the cordial encouragement of my dear friend R. H. S., I felt at liberty under his shelter to go, and I trust that this beginning has been confirming to my faith, and an earnest of the thing being right. I believe we were united together in harmonious labour and fellowship. Soon after taking our seats in the little meeting, towards which I had often felt an especial feeling of love, I was constrained to offer prayer. My dear friend R. H. S. was earnestly engaged in ministry ; after which the words of the Apostle came with freshness to my remembrance, ' Ye know the grace of our Lord Jesus Christ, that, though He was rich, yet for our sakes He became poor, that we through His poverty might be rich,' and ability was given to proceed in addressing different states

in a manner never before experienced, and very surprising to myself. I well recollect that when a boy, attending meeting at Frandley, the same text impressed my mind, and I had a kind of intimation that at some future time I might have to repeat it there, but until taking my seat I had not thought of it for many years. Thus things come to pass which we may have been preparing for for a long time in secret. Possibly, in this case, it might have been brought to maturity in much earlier life had I been faithful. A sense of gratitude covered my heart that even now our merciful Heavenly Father had renewed the call, and thought me, even poor sinful me, worthy to speak a word in His name. May the praise be rendered entirely to Him to whom it is alone due. The day was altogether one I shall long remember as one of inward sunshine, being my first real going out on expressly religious service, though without credentials." On a later occasion, after he had been acknowledged a Minister, he writes:—"I find it needful to be very watchful not to go before my Guide. None know the baptisms and conflicts which those pass through on whom the necessity is laid of speaking to others in the line of gospel ministry; how rightly to discern

what is for themselves and what for others ; and still more, how and when to speak, and be silent when other offerings of a similar kind have been made. I must acknowledge that my dear friends have been very kind and sympathising in my new position, which is very cordial ; but the internal calm and peace which I have at seasons felt overcoming all doubts and surmises is worth all else a hundredfold ; for it is a joy of a kind our Saviour spoke of to His disciples, which ' no man taketh from you.' How marvellous to partake even of a taste of it !"

Very shortly after the recognition of G. Satterthwaite as a Minister, the concern to visit the whole of the meetings in Lancashire and Cheshire Quarterly Meeting seems to have ripened, and he obtained a minute from his Monthly Meeting for this service, which he was able to accomplish mostly on First-days, and partially in conjunction with the friend already referred to as his companion at Frandley.

An important crisis in his life had, however, now arrived. The resignation by Thomas Pumphrey of the position he had so long and acceptably filled of Superintendent of Ackworth School, imposed on the committee of the Institution the duty of providing a successor ;

and, after deep searching of heart and much earnest prayer, G. Satterthwaite felt it his duty to offer himself for the vacant post, and he was appointed to it in the autumn of 1861. He thus refers to the occasion :—" *Manchester, Eleventh month 4th.*—How shall I describe the events of the past week—events fraught with so much of deep and solemn interest to myself, and it may be to numerous others? Truly it is the Lord's doing, and marvellous in my eyes. I went to Ackworth last Third-day evening at the invitation of the Sub-Committee on arrangements connected with the change in the superintendent. On Fourth-day morning I was informed by my kind friends Joseph Pease and Thomas Harvey that I had been appointed to the important office, and afterwards the whole household were invited to meet the committee, and the change was announced to them by Joseph Pease. Much was said in reference to the retirement of our dear friend Thomas Pumphrey; and then Joseph Pease commended myself and my dear wife to the confidence and good feeling of the teachers and officers, and expressed his trust that the appointment would be blessed. A very solemn pause ensued, J. B. Braithwaite breaking it with earnest prayer.

Another pause followed of some duration. It appeared to me as if our Divine Master was very near to us, and some of our spirits were deeply touched under a sense of our great unworthiness. Many friends gave utterance to their feelings, and James Backhouse concluded the opportunity with prayer; previous to which, however, I was enabled, how I hardly know for my heart was very full, to express a little to the effect that I hardly dare look forward to the future, and that the heavy responsibilities I was about to undertake had never appeared so great as at that moment; but that under all, a little quiet trust was permitted that the ancient promise would be fulfilled: 'Thy shoes shall be iron and brass, and as thy days so shall thy strength be,' and that I craved we might be permitted to work together in remembrance of the badge of discipleship, the true love to one another which the Apostle declared to be the bond of perfectness. It was a time to be remembered as long as memory lasts."

G. Satterthwaite entered with his wife on their duties at Ackworth in the Third month following, and for eleven eventful years filled with great acceptance the post thus assumed. They were years of blessing to the Institution, not

unmixed with heavy trials and anxieties. Shortly after entering upon their duties an attack of malignant diphtheria broke out among the children, and no fewer than five deaths ensued. A severe domestic bereavement also befell G. and R. Satterthwaite in the rather sudden decease of their father Samuel Satterthwaite, who had with his wife only recently come to reside in Ackworth; and in the winter of 1864 a fatal accident to one of the young teachers again threw a shade over their surroundings. He was a young man of great promise, and a touching reference occurs in a memorandum made by G. Satterthwaite on the occasion, to the solemnity of the event and to its tendering influence on the officers and children, amongst whom he was much beloved.

Although the years spent by our dear friend in the service of Ackworth School were thus chequered by not a little that was "not joyous, but grievous," they were on the whole years of happy and successful service. Sustained by the sympathy of his friends, and by the sense of being in his appointed lot, there was abundant evidence in the universal regret felt on the retirement of G. and R. Satterthwaite from their duties in 1873, that their loving endeavours

were appreciated by all concerned. On leaving the school G. Satterthwaite continued to reside at Ackworth, and, henceforth felt himself somewhat more at liberty for active religious work away from home. His Gospel labours in this country, and also in Ireland, were diligent and almost unremitting. Seldom for many years were the Friends of his own Monthly Meeting long without the privilege of entering into sympathy with him in one or other of his many ministerial journeys. With very few exceptions he thus visited the whole of the meetings in Great Britain, many of them more than once. His sympathies were by no means confined to his native land. The little community of Friends in the south of France, as well as those in Germany, participated in these truly pastoral visitations; and to those professing with us in Syria especially his position was that of a father in the truth. He was twice in the East, on one of these occasions visiting the Friends in Constantinople. His frequent long absence from home sometimes entailed not a little trial of his faith. His dear wife was not always in strong health, and he naturally often felt much in having to leave her alone. She was, however, a true helpmeet to him, and

cheerfully gave him up for the performance of all that was required from him. The pleasant home at Laurel Bank was, from its proximity to the Flounders Institute and the School, often brightened by the visits of Friends from a distance, and was a centre of much cheerful Christian intercourse and social converse; and there are not a few who will look back to happy hours spent there in connection with one whom they dearly loved, not only for his works' sake, but also for his qualities as a genial and interesting companion and friend.

Although the religious journeys of our beloved friend did not usually include family visits in the ordinary sense of the term, he was particularly diligent in making calls upon those who from age or sickness were not able to meet with their friends; and his quiet influence in the social circle was often a most valuable part of his service. He took particular pleasure in visiting, during his travels, the many young people who had been brought under his personal notice when at Ackworth, and to these his genial and sympathetic calls were often both welcome and helpful. On more than one occasion, when, during the portion of his life spent in Yorkshire that Quarterly Meeting set apart

Committees to visit its meetings and members, he took an active part in the work, and was greatly instrumental in promoting their service ; and his frequent visits on First-days to meetings within easy distance of Ackworth will be long remembered with satisfaction and gratitude. His earnest wrestling in public prayer for these, as well as others, was a marked feature in his ministry.

In a record of this character the services rendered by George Satterthwaite to the Society in its meetings for Church affairs ought not to be omitted. He was remarkably gifted in this direction. Both in his Monthly and Quarterly Meetings he was a wise and able counsellor, and in Meetings on Ministry and Oversight he was accustomed to take a valuable and suggestive part. For many years he sat at the table of the Yearly Meeting on Ministry and Oversight, and his reverent and able conduct of its business will long be remembered. It was no secret to those who knew him intimately, how intensely he felt the responsibility of this position, and how earnestly he sought divine guidance in the fulfilment of the duties of the post.

Although generally enjoying, in his later

years, a fair measure of health, he was laid aside in the spring of 1891 by a painful affection, which, however, appeared to yield to medical treatment; and he was able, for a short time, to resume his attendance at meeting. He was present at the Monthly Meeting at Barnsley, in the Third month, and shortly after left home, accompanied by his wife, for a period of rest and change at Southport. On the First-day after his arrival he attended both the meetings for worship, speaking in the morning from the words, "Thus it behoved Christ to suffer and to rise from the dead the third day;" "Ye are witnesses of these things;" dwelling on the necessity of witnessing for Him not in word only, but in daily conduct, and repeating the lines—

"I want by my aspect serene,
My actions and words, to declare
That my treasure is placed in a country unseen,
That my heart's best affections are there."

In the evening he addressed those present on that wonderful invitation which had been a favourite theme throughout the course of his public ministry, "The Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely." He was present

at a social meeting of the Southport Friends on the following Third-day evening ; and on Fourth-day, though feeling very unwell, met some of the Ackworth Committee at his lodgings, being, however, obliged to recline on the couch during the conference. The next day he was found to be suffering from a painful internal malady, which terminated fatally after about ten days of much suffering, attended, during the later stages of the complaint, by unconsciousness and delirium.

The funeral, which took place at the quiet graveyard at Ackworth, was a solemn and impressive occasion. Several striking testimonies were borne to the character of the life thus so suddenly brought to a close ; and as in the midst of the deep stillness around the grave the lines were repeated,

“Servant of God well done,
Rest from thy loved employ ;
The battle fought, the victory won,
Enter thy Master’s joy,”

there were many responsive hearts in the sorrowing company, which had assembled from all parts of the country to pay the last tribute of regard to one whom they had so greatly loved.

EMMA SAWER, *Sudbury*. 49 5 6 mo. 1891

ERNEST SCHOLEFIELD, 1 7 4 mo. 1891

Scholes, near Brighthouse. Son of Franklin
and Jane Scholefield.

CHARLES SCOTT, 58 10 10 mo. 1890

Clerkenwell.

HUDSON SCOTT, 83 11 2 mo. 1891

Carlisle. A Minister.

In reviewing the life and character of Hudson Scott, the blessing and promise of our Lord, as recorded in Matt. v. 8, seem peculiarly appropriate : "Blessed are the pure in heart, for they shall see God." His calm, genial, loving manner, was ever the same, in the privacy of home, or in the social circle ; and his placid countenance and sweet smile unmistakably showed to those around that he dwelt much in the sunshine of his Saviour's presence, and rejoiced to hold close communion with Him.

He was born at Caldbeck on the 8th of Second month, 1808 ; his parents were Hudson and Susanna Scott.

The early years of his life were spent among the beautiful Cumberland Fells, and no doubt his enjoyment of nature was early developed under the shadow of the mountains. His love for his native hills found expression

many years after in a poem entitled, "Caldbeck Fells, by a Sexagenarian," written after revisiting the old scenes.

When school days were over he went to an uncle's printing business in Carlisle, where, with the exception of one year in London, he spent the rest of his long life. When quite a young man he came forward as a strong advocate of total abstinence, a service which required more resolution and moral courage in those early days of the Temperance movement than is now the case. After his decease a letter was received from an old Carlisle resident who had left the city many years ago, in which he said that he signed the pledge in 1837, when Hudson Scott "was indefatigable in the good cause," and he had kept it ever since. At the marriage of Hudson Scott with Elizabeth Ellwood, of Liverpool, in 1840, they surprised many friends by having a teetotal wedding, at that time a very unusual thing.

It was after middle life that our beloved friend bore witness to the love of his Saviour in meetings for worship, and for many years his voice was very frequently heard in prayer and testimony to the Saviour's power to save to the uttermost all those who come to Him. One or

two short extracts from his diary will best reveal something of his spiritual experience :—

“ Third month 7th, 1888.—This morning I have had brought to my remembrance the words of the woman of Samaria to the men of her city regarding our Lord Jesus Christ: ‘Come, see a man who told me all things that ever I did.’ I have remembered how this testimony, as a living word, was brought home to my mind and heart many years ago, bringing all my past life to remembrance, revealing that He knew all things, and had no need that any should teach Him, who is acquainted with all our past lives. From the date of this revelation I look back to its all-converting power, and can testify, with the men of Sychar, “Now we believe, not because of thy saying, for we have heard Him ourselves, and know that this is indeed the Christ, the Saviour of the world.

“I have numbered another year—one more birthday. On the 8th of last month have entered on my 81st year.

“Oh how great have been the Lord’s mercies and faithfulness!” How has my experience proved the abundance of His goodness and truth! If in all our ways we are obedient to His commandments, He will direct our steppings

aright. He is ever ready to hear and answer our prayers when we go to Him with all our hearts, seeking that His will may be done, and not our own. During the year that is past, great has been the evidence that in all things the precious promise is ample for all our requirements, "Seek ye *first* the kingdom of God and His righteousness, and all things needful shall be added." We shall find that our Father in heaven is infinite, and that it is His delight to help and guide His children, His aged ones."

In Second month, 1885, the Monthly Meeting of Carlisle recorded Hudson Scott as a Minister. In his diary he refers to this:—"Our Monthly Meeting has recorded my name on its minutes as a Minister. This has been a cause for increased responsibility to me in our small religious community. It is a strength to be thus approved; but He that judgeth me, and before whom we must all appear in judgment, is my divine Lord and Master, to whom I pray to be faithful.

"Obedience; faithfulness as a servant—may it be my prayer that in all things I may be faithful and not slothful."

The many notes and markings in his little well-worn Bible testify to his constant study of

its inspired pages. This he daily delighted in, and it was a theme often upon his lips, both in meetings and also in social converse, that our younger Friends should be earnest Bible students, seeking out of the sacred treasury things new and old. It was a great enjoyment and interest to him to prepare lectures on Biblical subjects, such as "The Antediluvian Period," "The lives of the Patriarchs," &c. These he read in many country meeting-houses and schoolrooms.

He loved poetry and hymns, and often clothed his own thoughts in verse. The following lines were written at the close of the year 1876:—

" Each year we gladly hail the day,
When ' unto us a Child is born ; '
When Angel harps, in bright array,
Once heralded this glorious morn ;
And shepherds heard from hosts above,
The anthem of a Saviour's love.

" Let ransom'd ones sing loudest praise,
For every prison'd soul's release.
High the angelic strain now raise,
' Good will to men,' and peace, sweet peace ;
The seraphs' hymn of choirs above,
For ever hymning Jesus' love.

- “ He comes to free us from the thrall
Of sin and sorrow, pain and fear ;
A ‘ gift unspeakable ’ for all,
And every broken heart to cheer ;
All saved by grace thro’ hearing faith,
And freed from everlasting death.
- “ Those born again by heavenly birth,
Jesus alone their light and guide ;
In Him our treasure, not in earth,—
And by His Spirit sanctified,
We tread a ‘ new and living way,’
Our Lord our peace, our strength, our stay.
- “ The *seeking* soul shall ever find,
The *prayerful* ever shall receive ;
All *knocking* with an earnest mind,
Shall know, and earnestly believe
That all things promised shall be given—
Forgiveness, glory, peace and heaven.
- “ Proclaim the anthem far and wide,
To every clime, in every land,
Let every tongue be sanctified,
And every soul with praise expand ;
Proclaim the song of Jubilee,
Jesus is born to set us free ! ”

As he advanced in life and matured in spiritual experience, his sympathies towards others broadened, and many young Christians can testify to the words of encouragement given by him, to press onward in the Lord’s vineyard.

One of these writes :—" During the last eighteen years of his life, I had the privilege of seeing much of Hudson Scott in his home, and in social and religious life, and shall ever remember his Christian love and consistency, and his happy and calm spirit, as well as the zest with which he entered into the innocent mirth, and enjoyed the merry words and ways of others. Many are the relics I now possess of the interchange we used at times to have in rhyme, one of his favourite ways of holding cheerful converse with his friends.

"One thing that specially impressed me was his heartfelt rejoicing whenever he saw the work of God prospering, whether among Friends or others; and the manifestation of spiritual life among members of his own meeting met with warm encouragement from him. Those among the younger portion who were actively engaged in Christian effort always felt certain of his earnest support.

"Though interested in things around him to the last, yet during the latter portion of his life he seemed like one whose fight had been fought, and who was calmly and happily waiting till the call to rest came, meanwhile letting his light shine and blessing those around him.

He seemed very fully to experience the truth of the words he loved: 'He maketh me to lie down in green pastures. He leadeth me beside the still waters.' "

Hudson Scott was many years on the committee of the Carlisle Auxiliary of the British and Foreign Bible Society, and was an earnest worker in the cause of peace and of social purity; and, during his latter years more especially, he warmly sympathised in Foreign and Home Mission work.

On Second month 6th, 1890, Hudson and Elizabeth Scott celebrated their "golden wedding," with children and grandchildren around them, and with the loving wishes of many friends. This was a time of great happiness, and a cause for heartfelt thankfulness to their loving Heavenly Father, who had permitted them to spend so many years happily together. Only a few days after the first anniversary of this interesting event, and three days after attaining his eighty-third birthday, the "Home Call" came suddenly to Hudson Scott. There had been many indications of increasing weakness during the previous winter; but he had appeared to regain a little strength, and after many weeks' absence, he was present with his

friends for worship on his last birthday, and the last Sabbath spent on earth. He offered vocally a prayer of thanksgiving for being permitted to worship once more with his friends. On Fourth-day morning, without any previous warning, he passed away to be for ever with the Lord.

The shock was great to the family circle, yet they were enabled to recognise the love and mercy which removed their beloved one without pain from their tender care to be for ever in his Saviour's presence.

The following lines, written by one who was much loved by our aged friend, appropriately close this brief record of his life :—

“ Taken from us, loved and loving,
To the home of perfect love.
Here ‘ he walked with God ’ like Enoch ;
Now he dwells with Him above.
‘ Was not, for God had translated ’
One who on Him daily waited.

‘ Oh ! not labour and not sorrow
Was the strength of fourscore years ;
For the spirit quick to hearken
The sweet ‘ music of the spheres,’
Has a spring of youth availing,
Though the frame of dust be failing.

.

- “ Animated by the fervour
Which the touch of God awoke,
In the city, 'mid the mountains,
To the town or country folk,
Loved he to tell forth the story,
Of his Master's love and glory.
- “ Leaning on the Lord his Shepherd,
Strove each day to do His will ;
Rested in the fresh ' green pastures,'
And was led by ' waters still ;'
Then, with scarce a thought of dying,
Pass'd the shadow'd vale of sighing.
- “ Glad the ending of the journey,
Vict'ry after battle strife ;
Harvest golden, after sowing,
Rest from labour, fuller life !
Here begun, the bliss eternal
Is fulfilled with joy supernal.
- “ Therefore though we mourn the parting,
Sorely miss the presence here,
Yet rejoice we with thanksgiving
That ' with Christ ' he held so dear,
He is dwelling—ne'er to sever,
' Made by God most bless'd for ever.' ”

JOHN SELFE, <i>Bristol.</i>	82	1	12 mo.	1890
CHARLES A. SESSIONS, <i>Charlbury.</i>	68	11	10 mo.	1891
THOMAS SHANNON, <i>Newry.</i>	68	30	1 mo.	1891

AGNES SHAW,	70	4	9 mo.	1890
<i>Bessbrook.</i> Widow of John Shaw.				
JOHN SHAW, <i>Dublin.</i>	76	7	1 mo.	1891
JOSEPH T. SHEWELL,	72	22	1 mo.	1891
<i>Harrogate.</i> Late of Darlington.				
CAROLINE SHIPLEY,	67	28	9 mo.	1890
<i>Grasmere.</i>				
LYDIA SHIPLEY,	58	5	5 mo.	1891
<i>Chesterfield.</i>				
WILLIAM L. SIMMONS,	26	1	5 mo.	1891
<i>Stoke Newington.</i>				
ELIZABETH SIMMS,	70	5	10 mo.	1891
<i>Chipping Norton.</i> Wife of Charles P. Simms.				

The summons to this dear Friend came at an unexpected moment, as she appeared in her usual health until within a very short time of her death, and had attended meeting on the previous day. Her cheerful even temperament, kindness of disposition, and life of quiet, unobtrusive usefulness, endeared her to her relatives and friends, by whom she was greatly esteemed and beloved. They are comforted in the belief that death to her was but the entrance to a life of eternal blessedness.

MARY SIMPSON,	81	6	4 mo.	1891
<i>Cockermouth.</i>				

MARY ANN SIMPSON, 27 13 12 mo. 1890
Kendal. Daughter of Thomas Simpson.
PETER H. SINCLAIR, 54 10 9 mo. 1891
Sunderland.

Peter H. Sinclair was born in the Shetland Isles in the year 1837, of God-fearing parents, his father being a farmer. When a young man of about eighteen, Peter, like many more of his fellow-islanders, went to sea, and continued in that occupation until he rose to be second mate. At the age of twenty-three he married, his wife being also a native of Shetland, and she survives him. When about thirty-six he left the sea, and moved with his family to Sunderland, where he resided until his death. Soon after settling in that town he began to attend Friends' Meetings and Adult School, and was united to the Society in 1882. He became a regular attender at the Pottery Buildings Meetings, and took great interest in the Sunday School, of which for many years and up to the time of his death, he was Superintendent.

Our dear friend used to say that though he had many serious impressions from time to time, it was not until Robert W. Douglas visited the Pottery Buildings Mission that he was truly converted, and many a time since then has he stood

up in Meeting and praised God for a full salvation through Jesus Christ. He was one of those happy Christians who show their religion in their faces; and many a one has he cheered by a kind smile and a few loving words. He was a great favourite with the young, and in fact with everybody who knew him. He died rather suddenly, and up to a short time before his death did not seem aware that he was near his end. His funeral was largely attended, numbers of his Sunday School scholars and the teachers being present; and many tears were shed over his grave. During the funeral meeting a Friend stood up and said he thanked God for Peter Sinclair, as it was owing to his loving words that he (the speaker) had been led to his Saviour. And we rejoice to feel assured that our beloved friend has gone to join the ranks of those "who have come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb."

JOHN SINTON, 54 13 9 mo. 1890

Ravarnett, near Lisburn.

WILLIAM SLEIGH, 75 6 3 mo. 1891

Whalley Bridge.

LUCY SMITH, *Croydon.* 74 15 3 mo. 1891

Widow of Henry Smith.

JOSEPH A. SMITH,	4	8	11 mo.	1890
<i>Croydon.</i> Son of James Albright and Priscilla Smith.				
RACHEL SMITH,	88	21	6 mo.	1891
<i>Great Bardfield.</i>				
AGNES SMITHSON,	98	15	9 mo.	1891
<i>Lightcliffe, near Halifax.</i> Widow of James Smithson.				
ANN SOUTHALL,	86	17	3 mo.	1891
<i>Leominster.</i> Widow of Samuel Southall.				

To those who knew them, the two lives whose names follow in succession in this record, seem so indissolubly linked together that it has been thought that a few particulars respecting the dear mother might prove an interesting accompaniment to the little narrative of the daughter.

It was a very striking feature in the later life of this dear friend, that she was permitted to carry forward into an advanced age, notwithstanding many years of a feeble bodily condition, a warm and lively interest in every scheme that came under her notice which had for its object the spread of Gospel light and the advancement of mankind. Her visitors would find her seated by a little table, on which were arranged letters and reports having reference to a great variety

of objects. Her mind was expansive, and the range of her sympathies wide. The claims of social purity, the needs of policemen, the fishermen on the deep sea, the waifs and strays of our great cities, were among the many objects for which her heart and purse were ever open; while the needs of her own town claimed her warm interest.

The devoted daughter, who had for so many years given her tender care, was rather suddenly taken from her early in the Second month of this year. Three weeks after this event, her frail strength gave way. The week previous to her illness, a dear sister came to stay with her. She found she had herself undertaken the evening family reading, and she was greatly struck with the strain of joyful thanksgiving to which she gave utterance in her prayer that night. A day or two after she made this touching petition:—

“Thou knowest, dear Lord, there are many necessary things that I must see to; but keep me close to Thee; let not earthly things have too much hold upon me. Thou knowest I have been helped, and I believe I shall be helped to the end.”

On the last evening on which she was able

to take vocal part she repeated that beautiful old hymn:—

“ Safely through another week,
God has brought us on our way;
Let us now a blessing seek,
On the approaching Sabbath day.
Day of all the week the best,
Emblem of eternal rest.”

Then the thin hands were folded in prayer, and blessing “on all the work in Leominster on the following day,” and for “all the work the wide world over” was earnestly craved.

The next day she wrote to her son:—“In the midst of feeling, almost more than ever, all I have lost with my beloved one, I am very, very happy, thinking of her blessedness, and feel her to be very near, and that, above all, my dear Saviour is ever present, comforting and helping me, even in little things; oh! so tender and loving. Prayer has, indeed, been answered for me.” She told a lady who visited her, she was “so realising the divine support, that it seemed as if she was almost held in the dear Saviour’s arms. In the evening she tried to sing some hymns, and read John xvii.

The next day a severe fainting-fit came on, and she never really rallied afterwards. The

illness was a very acute one, and the watchers at her bedside thought again and again that the end was nearly come. At one time she passed through a season of great conflict. She was heard to say, "He is so full of love, He will not let a soul perish at His feet."

She was never able throughout her illness to send messages to her absent friends, and very seldom could receive them; but the repeated mention of those with various needs showed most strikingly how, even then, her mind was at work for their help and comfort. Her face wore a most heavenly smile, and she was heard saying, "Blessed Jesus! Blessed Jesus!" One morning she said to her sister, "There will be no night there; with Him it is all light."

On the last day of her life, some lovely camellias were brought to her. She said "How beautiful! How beautiful!"—almost the last words her lips uttered before the earthly eyes were dimmed, and the heavenly ones were opened on that land, "Where everlasting spring abides, and never withering flowers;" where "the Lamb is the Light thereof;" and where "they see His face, and His name shall be in their foreheads."

MARY ANN SOUTHALL, 46 8 2 mo. 1891
Leominster. An Elder. Daughter of the
late Samuel and Ann Southall.

It may be truly said of M. A. Southall that she was found with her loins girt, and her light burning, when the summons unexpectedly came to her to leave her life of quiet activity for the higher service of heaven.

"She dwelt among untrodden ways;" her life was an uneventful one, but she possessed the rare gift of "a heart at leisure from itself," and there are, not alone in the circle of her own immediate family, but wherever she moved, abundant testimonies to the help which her counsel and her example proved to be to many.

As a child she was remarkably sweet and docile, and the work of divine grace took very early root in her young heart.

She seemed strikingly to exemplify the words of Whittier:—

"The dear Lord's best interpreters
Are humble human souls;
The gospel of a life like hers
Is more than books and scrolls."

She was gifted with a very clear understanding, and this rather rare faculty was of great use in the affairs of daily life and in those

of the Church. She was faithful, through many years, in the office of Overseer, in striving to encourage the timid ones, and, not without marked success, in seeking to bring back the erring to the fold of the Good Shepherd. Among the poor she was a most devoted visitor. Every kind of need claimed her help and sympathy; she was never known "to pass by on the other side" those wounded in the battle of life, but, seeking to enter into the circumstances and feelings of such, she would pour in the balm, either the wine or the oil; or, if needed, the gentle reproof or warning.

She fulfilled the duties of daughter, sister, and aunt, with singular devotion. Her aged mother for a long series of years claimed her care, and survived her little more than a month. She established personal relations with all the younger relatives with whom she came into contact, in a way which not only endeared her to them, but enabled her to have a most helpful influence on their characters.

For more than three years previous to her death she was a great sufferer from rheumatism; but, though indefatigable in the use of remedies, she struggled bravely not to allow herself to be incapacitated by her condition,

and would often undertake to walk long distances to fulfil some labour of love. During the last severe winter she was especially active, saying how much better she felt, and devoting herself to numerous cases of acute illness in her district.

At the end of First month she was seized with pleurisy and severe inflammation of the lungs. Through some days of much suffering her gentle patience was very striking to those around, and no murmur passed her lips. The acute nature of the illness gave little opportunity for conversation, and the thought of immediate death seemed hardly to enter her mind. In illness, as in health, her Christian life shone out in deeds rather than in words. The gentle patience, the sweet look of entire truth was very striking. On the night previous to her death, when an increase of suffering was spoken of as possible, she said at once, "I will trust, and not be afraid." A short time afterwards an attached servant who was with her heard her utter the one word, "Coming," and saw that her eyes were directed upwards, as if on a vision of glory."

The next day a state of complete unconsciousness came on, life gradually ebbed away,

and in a few hours the redeemed spirit was, we reverently believe, permitted to "enter the joy of her Lord."

ELIZABETH SOUTHALL, 73 28 3 mo. 1891
Parkfield, near Ross. Wife of John Tertius Southall.

WILLIAM SPENCER, 33 10 2 mo. 1891
Harrogate.

ARTHUR G. STAPLETON, 32 17 2 mo. 1891
Forest Gate, Essex.

MARY STEVENS, 53 5 7 mo. 1891
Reading. Wife of Samuel B. Stevens.

MARY B. STEVENS, 61 2 2 mo. 1891
Holloway. Widow of Alfred B. Stevens.

ANN STRADLING, 74 20 12 mo. 1890
Great Ayton. Wife of Samuel Stradling.

Ann Stradling was born at Exeter in 1817. She was brought up in the Established Church, and lived to all outward appearance a consistent life. When a young woman she underwent the rite of confirmation, which did not bring that peace of mind she was longing for. It was not till after this that she experienced the new birth. Walking in the street one day she was led to go into a church, when the minister took for his text, "Cast thy burden on the Lord," &c.

She felt that, though outwardly religious and morally good, she was still bearing the burden of sin, which she was enabled to feel was taken away by Him, "who His own self bare our sins in His own body on the tree, that we being dead to sins should live unto righteousness." She continued to attend the church, and was a member of Bedford Chapel, which was then under the charge of a truly evangelical clergyman. She still felt there was a freedom she had not attained, and sought it amongst other denominations of Christians.

In 1858 she was married to Samuel Stradling, who in his early youth had been drawn to Friends by attending some public meetings held in Spiceland. When he felt it his duty to attend the Friends' meeting at Exeter, she was always ready to make way for him, liberating him from business on week-days, and arranging her duties so as to allow for times of silent retirement. She also began to accompany her husband to meetings.

Though very fully occupied, as her husband was at times unable to attend to his business, she was always ready to help any in trouble or distress. At one time she visited a poor woman who was sick of a fever, when no one else

would go near her ; and after her death she took charge of her infant child and brought it up.

In 1874 they removed to Great Ayton, in Yorkshire, and shortly afterwards she was received into membership with Friends, and very much valued the opportunity of regularly attending their meetings. She was troubled with dullness of hearing, which increased upon her of later years ; a deprivation which she at times keenly felt. Yet she used sometimes to say that it was among the "all things." Whilst at Ayton she was very usefully employed in helping and waiting upon the sick, a duty which she performed with great cheerfulness.

It was instructive to witness the growth of her Christian character. She sometimes spoke in meetings of the goodness and grace of God, and was one who loved to draw near to Him in prayer. She accompanied her husband on several occasions from house to house in the neighbourhood of Hawes, in Wensleydale, and in Bilsdale. These simple Gospel visits are gratefully remembered by many. Her short addresses in meeting were very acceptable, and though she could not hear what had been said by others, there was a striking fitness in her remarks, harmonising as they often did with

the feeling over the meeting, and with what others had said.

How graciously our Heavenly Father condescends to lead and guide His simple, obedient children! This was remarkably so in the last few months of Ann Stradling's life, when she seemed to be living as in the land of Beulah, evidently expecting her final call. This came suddenly. She had finished her household duties for the morning, when she was seized with sickness, and soon passed away to be for ever with the Lord. There was no opportunity for expression, but she had lived long on the watch-tower, and we doubt not was ready for the coming of her Lord.

CHARLOTTE STURGE, 73 12 3 mo. 1891
Bristol. Died at Nice. Wife of William Sturge.

CHARLES SWINDELLS, 77 14 4 mo. 1891
Hyde, Cheshire.

ANN SWINDELLS, 76 18 8 mo. 1891
Hyde, Cheshire. Widow of Charles Swindells.

MARY TAYLOR, *Preston.* 87 3 12 mo. 1890
Widow of John Taylor.

JANE TEAL, *Lothersdale.* 71 4 8 mo. 1891
Wife of Robert Teal.

CATHARINE TRUSTED.

145

GEORGE TERRY, 35 27 7 mo. 1891

Folkestone.

ANN THOMAS, *Lee, Kent.* 88 15 12 mo. 1890

ANN THOMPSON, 86 5 4 mo. 1891

Birkdale, Southport. Widow of James Thompson.

JOHN D. THOMPSON, 87 31 7 mo. 1890

Brisbane, Queensland.

EDWARD THORP, 67 14 3 mo. 1891

Manchester.

ELIZABETH A. THRELFALL, 44 13 12 mo. 1890

Kendal.

ISABEL W. THRELFALL, 7 23 11 mo. 1890

Kendal. Wife and child of Joseph Threlfall.

SUSAN C. THURSFIELD, 16 6 9 mo. 1891

Kettering. Daughter of John F. and Helen Thursfield.

THOMAS TOWERS, 63 31 3 mo. 1891

Wray, near Lancaster.

CATHARINE TRUSTED, 66 9 8 mo. 1891

Lewes.

Catharine Trusted was born in 1824; she was an active child with a very inquiring mind, but her carelessness and love of play often brought her into trouble. Those who knew her then, happy in playing by the banks of the river Wye, and sailing her dolls in saucers on its

pools, would have wondered at the change if they had met her when older; for the livelier side of her character, though continuing into middle life, was overshadowed by the firmer qualities which had been brought into relief by life's difficulties. As she advanced in years her energy of character showed itself, as, with a Latin grammar or other book near, she would continue her study while engaged in dusting or other household occupation.

Her early education was carried on at first by her eldest sister, and afterwards at a day-school in the town, but it was often only the morning hours that were devoted to regular lessons. Her difficulties in acquiring knowledge were considerable, and it was long before the multiplication table was mastered, or correctness in spelling acquired; but, being possessed of great firmness of purpose, these and many other obstacles were overcome. At the age of fourteen her desire for more regular study was gratified by her being sent for a year and a half to school at Worcester, where she became a very diligent scholar.

On leaving Worcester she undertook the education of two of the younger children of Samuel Southall of Leominster, and she always

recurred with much thankfulness to the four years spent in his family, and the kind and judicious help she received from his wife in directing her own studies. While there she rose regularly at five o'clock, winter and summer, thus securing two or three quiet hours for mental improvement; her friend kindly arranging that through the winter a fire should be laid in the evening, ready for her to light it on rising.

On leaving Leominster, after a short time spent at home, she went to assist Emilie Schnell in her school at Brighton; and in 1850 she entered on the arduous duty of teacher to the tenth or highest class of eighteen girls at Ackworth, where she valued very much the many advantages afforded by the Institution, the refined and intellectual companionship of Mary Ann Speciall, and the ministry of Thomas Pumphrey, who then held the post of Superintendent.

In 1855 she joined her sister Mary and their friend Rachel Speciall in the Proprietary School at Lewes, which was successfully carried on by them there for several years, and afterwards for a shorter period at Brighton. On the death of R. Speciall the school was given up, and M. and C. Trusted removed to Cheltenham.

ham to be near their father in his declining days. After his decease in 1878 they returned to Lewes, to which place and their friends there they had become much attached.

Much of C. Trusted's work was done so quietly and unobtrusively, that it is difficult to give any account of it; but while still occupied with her school duties, she found time for district visiting, and her power of sympathy made her visits much valued among her poorer neighbours. She also took much interest in the British School, having the pupil teachers for an hour each week to assist them in preparing needlework for their classes, which she looked upon as a very important part of the education of girls, so that she hailed with much satisfaction its being made the subject for a school grant.

Among the many other interests which engaged her thoughts after her return to Lewes, was a small Band of Hope at the workhouse, in which she taught the boys the advantages of total abstinence, especially from its physiological side; and it was surprising how much they remembered from month to month. The Lewes Training Home for girls also claimed a good deal of her time and loving care.

C. Trusted was warmly attached to the Society of Friends, and a diligent attender of meetings both for worship and discipline. Her appreciation of them had continued throughout her life. It must have arisen early, for she told one of her nieces how she had resolved when still young to read no tales, because she found they *would* come into her thoughts during meeting; and that soon the desire to read them ceased. Her voice was occasionally and acceptably heard in ministry. On one occasion, which is well remembered, in an evening meeting she prayed "the Lord of the Harvest to send forth 'more' labourers into His harvest"—remembered partly from the earnestness of her manner, and partly because in so many of her talks with young people she sought to encourage them to recollect that God had created them for His glory, and that it is to His glory when they spend their lives for others. In this connection, as expressing in her own words her thoughts as to the spirit in which this service should be rendered, we may quote from a letter written Ninth month 19th, 1889:—"In every kind of difficulty how much help we need for a patient continuance in well-doing, which is good not only for ourselves, but also for its influence

on others. And the conviction that we do need help every moment, so that we may not only act and speak right, but may feel right, should keep us very humble, the only safe place."

Considering time as one of the most important talents entrusted to their care, she thought much of punctuality, and would encourage her pupils when leaving school for the greater freedom of home, to make for themselves a plan for each day, and yet always to keep themselves ready to fall in with those of others when it seemed best. Accounts kept under her care were spoken of as "a curiosity for exactness;" it was her practice to write a letter for every one received, and there are still letters in existence which were written with her left hand when her right hand was, for a time, unable to do its work.

The closing years of her life call to mind the text—"Though our outward man perish, yet the inward man is renewed day by day;" for those who saw her in great pain, and did not realise the source whence strength came to her, wondered that she could bear it with such cheerful patience. During the last two years she was much confined to the house, being able to walk but little. This privation, a very great

one to a person of her active mind, was borne with unvarying cheerfulness. Her decline was very gradual, and, towards the close, unattended by suffering, a blessing for which she was very thankful. Her faith and trust in her Lord and Saviour never wavered; and, though unable for some weeks to collect her thoughts for much conversation, she testified to being kept in "perfect peace."

FLORENCE I. TUCKETT, 22 14 5 mo. 1891
Leeds.

EDWARD TUKE, 64 4 11 mo. 1890
Bradford. An Elder.

ANNE HINDE TURNER, 75 7 6 mo. 1891
Longsight, Manchester. Widow of John Turner, of Lancaster.

JOSEPH TYLER, 61 14 7 mo. 1891
Charlbury.

WILLIAM H. TYLER,
Charlbury. 17 mos. 7 3 mo. 1891
Son of Joseph and Mary Helen Tyler.

SARAH WALFORD, 85 18 8 mo. 1891
Neithrop, Banbury. Widow of John Walford.

ELIZABETH WALKER, 86 22 11 mo. 1890
Halifax. Widow of Joseph Walker.

JOHN WALKER, 75 4 6 mo. 1891
Allonby, near Maryport. An Elder.

SARAH WALKER, 76 12 3 mo. 1891
Ackworth. Widow of John Walker.

JOSEPH WALPOLE, 65 28 5 mo. 1891
Ashbrook, Queen's Co.

ROBERT WALLS, 67 22 11 mo. 1890
Wavertree, Liverpool.

FLORENCE E. WALLS,
 18 mos. 21 3 mo. 1891
Wavertree, Liverpool. Daughter of Joseph
 and Mary Walls.

BENJAMIN WARD, 77 17 4 mo. 1891
Thorne, near Doncaster.

SARAH WATERFALL, 66 2 1 mo. 1891
Clyde Park, Bristol. Wife of William Water-
 fall.

SARAH WATERFALL, 76 15 1 mo. 1891
Eatington.

MAURICE WATERHOUSE, 22 24 12 mo. 1890
Yattenden, near Newbury. Son of Alfred and
 Elizabeth Waterhouse.

ARTHUR WATERMAN, 2 28 12 mo. 1890
Brighton. Son of James and Frances Water-
 man.

CATHERINE OXLEY WATSON,
Newcastle-under-Lyne. 67 18 10 mo. 1890
 Wife of Henry Watson.

The removal of this beloved friend has left

so deep a sense of loss with all who knew her, that it seems befitting to pen some little memorial of her life, in the hope that many who were not privileged to come within its gracious influence might derive encouragement from being afresh reminded that lives of simple, every-day sincerity and kindliness, are of the utmost value in testifying to the worth of the Christian spirit, preaching as they do more eloquently than spoken words, and producing wide and far-reaching effects, often in unsuspected quarters.

She was the daughter of James and Elizabeth Wright, and was born at Bury St. Edmunds in 1822. While she was still quite a babe her parents removed to Sudbury, Suffolk, where she continued to reside until womanhood, and where other branches of the family still keep alive its connection with that meeting. Being the youngest member of the family, her education was completed at home without recourse to any of the public schools in connection with the Society. Although naturally of a lively and cheerful disposition, and always full of the enjoyment of life, she seems at a comparatively early age to have come under the tendering operations of the Divine influence; and though

never much given to talking of her spiritual experiences, except for the consolation or assistance of others, she always manifested that seriousness of deportment and rectitude of conduct which are characteristic of those to whom religious concerns are matters of weight and vitality.

She came to the Potteries about the year 1848 as housekeeper to her brother, who was in business at Hanley; and thus originated her long connection with Staffordshire Monthly Meeting. Always a regular attender of meetings for worship, she devoted no little share of time and attention to the affairs of the Society of Friends, and filled the office of Clerk to the Women's Meeting for nearly thirty years.

In 1862 she was married to Henry Watson, of Newcastle, a union that proved through early thirty years almost ideal in its suitability. Well fitted by her geniality for social duties, her home circle was always a welcome homing-place for Friends travelling in the ministry and others, and no one entered it but felt the influence of its rest and peace. Her life was an eminently busy one until about five years before its close, when an unfortunate accident rendered her a cripple; but the suffering conse-

quent on this accident, and the enforced inactivity that it entailed, irksome as they must have been bodily to one of her sanguine temperament, were borne with a remarkable degree of quiet patience and cheerfulness. It was evident that during this time she was drawn even more closely than before into dependence on "the arm that never faileth," and an ever-increasing degree of sweetness manifested itself in her character. Besides her uniform kindness of heart and gentleness of demeanour, she was filled with a large and wise charity; and, though always holding fast by the old ways of Friends, was never lacking in helpful sympathy for any one endeavouring to perform the Master's service. One characteristic deserves to be placed on record, and that was her readiness to believe and make the best of everybody; nothing was more painful to her than any attempt to blacken the character or belittle the work of another, and any such conversation always caused her genuine distress. Her charity in outward matters was free and generous, and to the poor and suffering of her neighbourhood she was an active friend and constant helper. During the latter portion of her life she not unfrequently gave expression in meetings for worship to her

deep and abiding trust in the love and mercy of God through His Son; and though her communications were invariably short, they were of such weight and sweetness that one often recalled those words of Whittier's addressed to Avis Keene :—

“ Whose hopeful utterance through and through,
The freshness of the morning blew ;
Who loved not less the earth, that light
Fell on it from the heavens in sight ;
But saw in all fair forms more fair,
The Eternal Beauty mirrored there.
Whose added years but added grace,
And saintlier meaning to her face,
The look of one who bore away
Glad tidings from the hills of day ;
While all our hearts went forth to meet
The coming of her beautiful feet.”

But the accident to which reference has been made had worse consequences, for from it arose a painful internal disorder which filled the last few months of her life with great suffering, indeed at times with agonising pain. Then more than ever shone out her uncomplaining nature. To the last, at the worst, careless of herself, thoughtful, gentle, patient and loving to all around her ; grateful for the slightest kindness,

the least mark of attention, never forgetting to reward even the smallest service or token of affection with her smile of thanks, and in all things "Followed meekly, with reverent steps, the feet of her Saviour."

During this time of severe trial, with the mind sometimes wandering on the border land of delirium, it is hardly matter for surprise that at times she seemed to go "through the dark valley and the river of deep waters;" but hope and faith from above strengthened and upheld her to the end, and she passed away peacefully, and with a sweet smile upon her lips.

Simplicity, kindliness, charity, love—these were the predominant features in the life of our friend. Those who were rich in her life are now rich in beautiful and unfading memories; and of her it may truly and reverently be said:—

"Beautiful lives are more than words;
Deeds brighten hearts untouched by song;
Nought speaks so sweetly of our dear Lord,
As treading His footsteps the whole day long.

ELIZABETH WATSON, 70 27 4 mo. 1891
Whitehaven.

ELIZABETH WEBSTER, 63 28 3 mo. 1891
Darlington. Wife of Joseph Webster.

SAMUEL E. WEDMORE, 19 16 11 mo. 1890
Sidcot. Son of Samuel and Ellen Wedmore
of Portishead.

Gentle, loving, and true, with a mind of singular purity, early very sensitive and conscientious in the smallest matters, S. E. Wedmore was an object of great affection to all who knew him.

When about three years of age he had an alarming illness, which left him delicate, and for several years debarred him from much that boys usually enjoy. He read largely, and took great delight in study, and when somewhat stronger entered energetically into all games and boyish pursuits, nothing troubling him more than careless or unfair play.

His standard was a high one, and, whilst this tended to discourage him, it also showed him very plainly his need of a personal Saviour. This he found in the Lord Jesus Christ, and, accepting Him in childlike faith and simplicity as his own, great peace followed. His actions became more and more guarded as he strove day by day to serve his chosen Lord and Master.

He especially made the following lines his own, and found them very helpful:—

- "I cannot do great things for Him,
Who did so much for me ;
But I would like to show my love,
Dear Jesus, unto Thee ;
Faithful in every little thing,
O Saviour, may I be.
- "There are small things in daily life
In which I may obey,
And thus may show my love to Thee ;
And always—every day—
There are some little loving words
Which I for Thee may say.
- "There are small crosses I may take,
Small burdens I may bear,
Small acts of faith and deeds of love,
Small sorrows I may share ;
And little bits of work for Thee
I may do anywhere.
- "So I ask Thee, Lord, to give me grace
My little place to fill,
That I may ever walk with Thee,
And ever do Thy will ;
And in each duty, great or small,
I may be faithful still."

On leaving school in his eighteenth year he entered a business house ; and although this was not in accord with his tastes, he strove most truly to let his light shine in his daily occupation. One young friend writes :—"It was

indeed a comfort to me to have such a Christian as a companion, and I valued it very much." Another:—"I learned to love him and found him a true friend, one ever ready to help. There can be no doubt that the quiet Christian influence which he ever exerted spoke with more eloquence than many words."

After a while, in answer to his earnest prayer, the way opened for him to become a teacher, and he entered on his new duties in humble dependence on God for help and strength to fulfil them faithfully. Those around him bore testimony to the honourable and kindly manner in which all his work was done. In the Tenth month he took a severe cold, pneumonia early set in, and he lingered for eighteen days in great weakness—unconscious much of the time, yet often speaking of the things he loved, and always grateful for the love and care which all so freely gave. During the last two days he was very prostrate, and on First-day morning, the 16th of Eleventh month, 1890, he peacefully entered his eternal rest.

Two texts were noticed which he had specially underlined:—"I am not ashamed of the Gospel of Christ: for it is the power of God unto salvation to every one that believeth;" and

"Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." The former was his chosen motto.

ANNA WEEKES, 43 23 8 mo. 1891

Lancaster. Wife of George H. Weekes.

Anna Weekes was the second daughter of John and Sarah Walker, of Ackworth, and was born in 1848. After leaving Ackworth School, she learnt the business of a confectioner, in Leeds, and about 1874 settled at Lancaster, in a business of her own. Here she soon took part in First-day school and Temperance work, becoming a regular and diligent teacher, and winning the affection of the children, and the regard of all connected with the school.

She was apt to keep in the background; and indeed her life was one of those quietly influential ones which appear mostly commonplace; but those who knew her best can never forget how her ready sympathy and generous disposition, guided by a real practical ability, always made her the ready helper of anyone in trouble; whilst, perhaps, the one lesson her life exemplified most was that expressed in the words, "Let not thy left hand know what thy right hand doeth."

She was married, in 1889, to G. H. Weekes,

of Lancaster, and it was whilst driving to a neighbouring village to meet her husband that she met with the accident which caused her death. She was thrown from the conveyance, and so severely injured as only to survive a few hours. The funeral was in the quiet burying-ground at Lancaster, and the large company of people who gathered there showed how widely her loss was felt beyond the borders of her own Society.

MARY WEIR, 25 18 7 mo. 1891

Kilmarnock. Wife of William Weir.

JOHN HENRY WELLS, 26 16 5 mo. 1891

Wakefield. Son of John and the late Elizabeth Wells, of Sibford Gower.

WALTER C. WHEELER, 84 25 8 mo. 1891

Dublin.

ANN WHITING, 84 4 5 mo. 1891

Reading.

HANNAH L. WIGHAM, 17 15 10 mo. 1890

Monkstown, Dublin. Daughter of John R. Wigham.

SARAH J. WIGHAM, 20 23 1 mo. 1891

Low Ramshaw, Coanwood. Daughter of Thomas and the late Elizabeth Wigham.

WILLIAM WIGHAM, 73 21 4 mo. 1891

Coldshield, Coanwood.

- ELEANOR WILLIAMS, 56 5 12 mo. 1890
Edenderry. Wife of Benjamin J. Williams.
- EVAN WILLIAMS, 69 1 9 mo. 1890
Almeley.
- HANNAH WILLIAMS, 80 23 1 mo. 1891
Stourbridge. Wife of Thomas Williams.
- JOSEPH WILLIAMS, 74 7 12 mo. 1890
Leominster.
- JOSEPH WILLIAMS, 55 25 9 mo. 1891
Dorking. A Minister.

Joseph Williams was born at the village of Norton Cannon, in Herefordshire, in 1836. He was brought up as a Primitive Methodist, and remained with that religious body till 1863, when he removed to Manchester, and after having been at several places of worship without finding that simplicity which his soul longed for, he casually attended a Friends' meeting, where he found what he had been seeking, and felt that it would be right for him to throw in his lot with Friends. He was admitted into membership four years later while living near Hereford, and his wife joined the Society soon after; and it was a comfort to him that a son and daughter also were received on the ground of conviction a few months before his death.

His occupation was that of a joiner, and he

was considered a very skilful workman. In 1879 he removed to Dorking and undertook the charge of the meeting-house. The latter years of his life were times of great suffering; but his cheerfulness and patience were striking to witness.

He had for some years spoken in meetings for worship when, in 1890, he was recorded as a Minister. His addresses, which were often earnest and practical, were delivered "in the ability which God giveth," and so reached the hearts of the hearers. He was laid aside in the winter of 1890-1 by serious illness; but, contrary to the expectation of his friends, he was raised up, and enabled to testify a little more for his Lord and Master. Early in the following autumn, however, his strength declined, and he was called home after a very short illness. His removal is keenly felt, for he was greatly beloved by all who knew him.

"Calm in the bosom of thy God,
Fair spirit rest thee now;
E'en while with us thy footsteps trod,
His seal was on thy brow.

"Dust to its narrow cell beneath;
Soul to its home on high;
They that have seen thy look in death,
No more may fear to die."

HANNAH B. WILLMOTT, 75 17 2 mo. 1891
Clevedon. Widow of John Benwell Will-
mott.

TABITHA WILMOT, 86 2 4 mo. 1891
Llanthewy Court, near Pontypool.

SARAH WILSON, 77 5 2 mo. 1891
Newcastle. Widow of William Wilson.

The life of Sarah Wilson was one passed almost entirely at home, amid the cares and duties which devolve on the mother of a family. In the discharge of these duties she was unremitting, and especially anxious that her children should be early trained in the knowledge and love of the Christian truths contained in Holy Scripture.

Her intense delight in Bible study was one of the most striking features in her character, as a large collection of Scripture notes in her handwriting amply testifies.

In 1890, after a happy union of nearly fifty years, she lost her husband, William Wilson, whose Christian life and character had endeared him to all who knew him. His illness had been a long and suffering one, but was borne with great patience and entire submission to the Divine will.

Only nine months after this bereavement

Sarah Wilson was called away very suddenly. She had been ailing for a few days, but had retired to rest the previous night as usual, and in the morning it was found that death had come peacefully to her whilst sleeping.

In a prayer in her handwriting, found after her death, occur the following passages :—" Lord Jesus Christ, I entreat Thee to grant that during this day in seasons for devotion I may be wholly given to devotion, and when I read or hear the Scriptures read, that it may be to my edification. I entreat Thee, O my Saviour, to deliver me from a sudden death either by disease or accident, and also from a lingering illness, and I pray the same for all those who are near and dear unto me. Look down in mercy and not in judgment. I feel that I am poor and weak and miserable, and in need of all things. Enable me to do justly, to love mercy, and to walk humbly before Thee. Lead us in the path of truth and integrity, and grant that our life and conversation may be as becometh the glorious Gospel."

SAMUEL WINTERBOTTOM, 74 15 5 mo. 1891

Oldham.

JOHN WOOD, *Derby.* 76 19 8 mo. 1891

WILLIAM WOOD, 64 23 2 mo. 1891

Liverpool.

APPENDIX.

ELIZABETH L. COMSTOCK,
OF UNION SPRINGS, STATE OF NEW YORK,
UNITED STATES.

ELIZABETH L. COMSTOCK was the daughter of William and Mary Rous, of Maidenhead, Berkshire, England, and was born there on the 30th of Tenth month, 1815. As a child she was of a very lively disposition, and gave early evidence of the energy and determination of character which distinguished her in after years. She was educated at Islington and Croydon Schools, and returned home at the close of 1829. In 1838 she became a teacher at Croydon, and after remaining there some three or four years, removed to Ackworth, where she had the charge of the senior class of girls. She was much beloved by her pupils, for she was not only the teacher, but the sharer of their out-of-door games and their indoor amusements. She enjoyed their companionship both in the play-room and schoolroom, and was ever ready to give up her time to help them; whilst her

desire for their best welfare was sincere and earnest. Her sense of the responsibility attached to the teacher's calling increased and deepened. To one of her sisters who was about to join the teaching staff at Ackworth, she wrote in 1844 :—
“ Let us strive *together* to serve the Lord. Let this be our constant aim ; let us have no greater pleasure, no more powerful attraction that might draw our hearts and our affections from Him and from His service. Let us be one another's help and strength in the Lord. We may have trials and conflicts and bitter cups to drink yet, but we can drink them together ; we can bear one another's burdens ; we can watch over one another for good.”

She was married, in 1848, to Leslie Wright, but in less than three years was left a widow, with an only daughter. Her thoughts were then increasingly turned to America, where some of her friends had settled. Early in 1854 she wrote to one of her sisters :—“ I have pretty much decided on emigrating. I am not acting in haste at all ; my earliest recollections of a desire to do so arose from a book our dear father and mother gave me when I was ten years of age, entitled, ‘ The Young Emigrants.’ ” Before the close of the year, she had

crossed the Atlantic, and found a home in Canada.

She removed to the United States on her marriage to John T. Comstock, of Rollin, Michigan, in 1858. Her previous life had been marked by much energetic labour in the varied avocations which had fallen to her lot; and here, on what was then regarded as a Western farm, she found scope in various ways for the exercise of those natural talents, trained and mellowed by her life's experience, which now began to be more conspicuously employed for the good of those around her. Her friends soon found that she had received a valuable gift in the ministry of the Word; and she was made very helpful in building up the small meeting which at that time assembled in Rollin.

Her labours were not long confined to that meeting. She visited first the meetings of Friends in her own Yearly Meeting, and, in 1862, carried out a concern for a general visit to many of the prisons, asylums, and poor-houses in the States, her ministrations proving exceedingly useful and comforting to the objects of her loving concern. In several instances she was the means of encouraging the commencement of a new course of life, which led in after years

to the re-instatement of the individuals in a position commanding the love and esteem of their fellow-citizens.

In common with many other members of the Society at this time, she felt a deep interest in the condition of the coloured population, and was able to aid, in some cases, the escape of fugitives to the land of freedom. In her visits to the prisons, she occasionally came in contact with those who were suffering penalties imposed for the infraction of the iniquitous fugitive-slave law; and found those who had been convicted of assisting runaways were sentenced to ten, twenty, thirty, and in one case to forty-five years' imprisonment. In this instance, the prisoner had been the means of rescuing nine slaves, and was condemned to five years' imprisonment for each. Her anxiety for these victims of a cruel and oppressive law was intense; and whenever she discovered such a case she exerted herself with great energy and determination to obtain, if not a release, at least some relaxation of the sentence.

Time passed on, until the complications involved in the existence of slavery in the Southern States led to the fearful civil war, which, from 1861 to 1864, rent the whole country

in its dreadful course. The heart of Elizabeth Comstock was stirred in no ordinary degree in contemplating the miseries in which the country was thus involved. Her sympathetic feelings went forth especially towards the soldiers, who, in the prosecution of the war, became the inmates of the hospitals which were everywhere established to receive the wounded and dying victims. She was permitted to carry the consolations of religion to many in these establishments, amidst the thrilling and heart-rending experiences which day by day came under her notice; and in not a few cases she was instrumental in conveying information to distant sorrowing relatives which would otherwise probably never have reached them. She was enabled afterwards, in narrating what she had witnessed in these four distressful years, to emphasize in a powerful way her convictions of the inconsistency of all war with the doctrines and precepts of the Christianity which she felt it her privilege to proclaim, and which she was ever ready to testify was equal to all the emergencies which even such a state of dreadful warfare could introduce. She was one of those, who, during the war was allowed an interview with President Lincoln, who, in the midst of his multifarious

duties, gave her an opportunity for about twenty minutes to pour out her feelings and her prayers for him in his supremely arduous engagements.

Her position as a member and minister of the Society of Friends, and her own determination of character, obtained for her an amount of recognition and encouragement from the officers of the Northern army, which greatly assisted her in her efforts for the best welfare of the sick and wounded soldiers. This was also particularly evidenced by the fact that she was allowed as a special favour to visit even the Southern prisoners of war confined in Northern gaols.

In 1864 she again left home with certificate for extended service. She had large meetings at Chicago, and visited the rebel prisoners there, being accompanied by Charles F. Coffin and his wife. From Chicago she proceeded to Richmond, Cincinnati, and other large cities; then, going eastward, was in Philadelphia, Baltimore, Washington, Fortress Monroe, and James Town, where was a colony of coloured refugees. One of her friends in New Bedford wrote :—" We were in Washington the day she went to see the President, which concern was a load on her spirit. Just think what she did on that day :

visited the chief ruler of the land, who knelt beside her as she prayed to Almighty God for his safety, guidance, and counsel; then away through the desolate part of the city to a meeting out of doors held by the Contrabands. There, seated on a rough bench, she listened to the preaching of an old black man to his 'bredren,' then lifted up her own voice in admonition to them and in prayer for them. Thence to one of the largest churches in Washington, crowded to its utmost capacity with those who sit in high places, and for an hour speaking most beautifully to an intensely listening audience; now pleading for the poor slave, then for those who oppressed him. Surely she is a wonderfully gifted woman."

A newspaper of the day thus describes this meeting:—"Wesley Chapel was again crowded to its utmost capacity with a brilliant assemblage (amongst whom we noticed Mrs. President Lincoln, Attorney-General Bates, and other prominent gentlemen of the departments and of the army), to hear a second discourse from the pious and eloquent minister of the Society of Friends, Elizabeth Comstock. . . . At the close of the singing, she invited the audience to unite with her in prayer. This

address to the Supreme Being consisted in heartfelt adoration and humble confession of our iniquities; national, as having sinned against the African race and the Indian tribes, swearing, debauchery, scepticism and infidelity; personal, as having neglected God, and followed the devices of our wicked hearts. Then the condition of our country was laid before the Throne of heavenly grace, with the earnest petition that the blessings of wisdom and divine favour might be poured upon our beloved President, the members of his Cabinet, the judges and all in authority. The sick, wounded, and suffering in hospitals, were committed to the care of Heaven, and their agonised and bereaved relatives in distant places were affectionately remembered. The prayer was one of great eloquence, appropriateness and power. . . . Every eye was now turned towards the lady preacher, who advanced and announced her subject, the basis of which was the words, "For here have we no continuing city, but we seek one to come." The exordium consisted of a vivid description of our metropolitan city, with its grandeur, and the skill and power of its inhabitants, which point she improved with an exhortation to our citizens especially that it is

not our continuing city. The history of the nations of past ages was then reviewed, and the dealings of the Most High towards them, with comments upon the words of Holy Writ, 'Righteousness exalteth a nation, but sin is a reproach to any people.' The preacher then glanced at our national greatness, our churches, our agriculture, our mechanical arts, and almost boundless prosperity. Then she charged upon our land the sin of ingratitude in not acknowledging God in these blessings. The wickedness which abounds in our large cities was also brought to view and deprecated. The Cross was then referred to as the sovereign remedy for all our ills, national or personal; humiliation and repentance toward Heaven the means of attaining the blessing of that cross.

"Throughout the whole discourse (fifty minutes in the delivery) the lady enchained the vast audience in perfect silence, her firm, clear, silvery voice, being distinctly heard in every part of the house."

Her labours among the wounded soldiers and the prisoners were fully appreciated by the Government authorities, from the President downwards. In a letter dated Eleventh month 22nd, 1864, Dr. Samuel Boyd Tobey, writing

from Providence, says :—" When we visited the hospital at Portsmouth Grove, the use of the chapel was refused by the officer in command, on account of his prejudice against women's preaching, and we visited the soldiers in different wards. When we left E. Comstock told them she thought she might see them again. A few days since I received from the President a pass written by himself in the following words, viz. : —' Allow Friend Dr. Samuel Boyd Tobey and such ministering women as he may take with him to speak at the chapel at Portsmouth Grove Hospital to such soldiers as may choose to hear.'

' A. LINCOLN.

' November 14th, 1864. '"

It was during the visit to Washington above recorded that Elizabeth Comstock had an interview with Secretary Stanton. Her message was something to this effect :—" I stood in the presence of the Secretary of War, as an ambassador of the Prince of Peace. I referred to the heavy burden he had resting upon him, and the arduous labours and weariness ; reminding him of the gracious and tender language of invitation, ' Come unto Me all ye that labour and are heavy laden,' &c. ; referred to his great exertions for the Government, and

unwearied diligence in the service of his country, and my prayerful earnest desire for him that the same zeal and perseverance might be exercised in the service of his God; that as a valiant soldier of the cross of Christ, he might stand. 'Be thou faithful unto death, and I will give thee a crown of life.'"

The Secretary gave her passes to visit the rebel prisoners, accompanied by the following letter:—

"War Department, Washington,

"*November 3rd, 1864.*

"DEAR MADAM,

"It affords me great pleasure to give you the passes requested this morning to visit the camps of the rebel prisoners of war now held by the United States, and I trust that by the blessing of Divine Providence your ministrations may be of service to them.

"Truly your friend,

"EDWIN M. STANTON.

"Mrs. Elizabeth Comstock."

In a letter to Dr. S. B. Tobey, E. Comstock writes:—"When I told Secretary Stanton that his pass gave me more liberty than I required, for I did not expect so extensively to visit the rebels and the soldiers, he replied, 'I hope the

Lord will send you there and bless your labours, for I am sure you will do them good, and they need such ministrations.' "

In a letter dated Second month 9th, 1865, Dr. Tobey says, " She succeeded in procuring the release of the two prisoners " (condemned for breach of the fugitive slave law), " for whom she felt so deep an interest, from the Baltimore penitentiary ; but there are still thirteen confined for similar offences whose release she is ardently desiring. Governor Andrew has united with her heartily in the engagement, and they have now made a joint appeal to Governor Bradford, enlisting also two of Andrew's influential political friends in Maryland ; and if this does not succeed, the Governor promises to visit Bradford himself, and push the work to completion. Dear Elizabeth returns home much relieved with this arrangement by Governor Andrews."

As the country slowly settled down after the war, it became evident that the fact of even so desirable a result as the abolition of slavery, following from such a cause, was not immediately the great boon which the ardent abolitionists of the North had ventured to anticipate. Even with all the efforts which the North so generously put forth to soothe the wounded feelings

of the conquered South, while they firmly endeavoured to check any tendency to treat with harshness the now liberated slaves, it seemed impossible to control altogether the feelings of the former masters. A sentiment of distrust and apprehension spread among the coloured population in the South, which led to a very extensive emigration towards the North; and the then new State of Kansas was regarded as the land of promise to which the alarmed freedmen directed their steps. They arrived in that State in such numbers, and in so destitute a condition, that the somewhat sparse population then resident there were utterly unable to cope with the situation. Elizabeth Comstock felt impelled at once to proceed to Kansas, and to put forth her earnest efforts to meet the emergency. She found Governor St. John ready to co-operate in the work, and to give all the assistance which his position enabled him to afford. Appeals for aid in money and clothing were widely distributed, and help soon came from all parts of the Northern States, and also from England, owners of vessels offering to convey the gifts free, and the American Government exempting the goods from duty, while the railway companies conveyed them without cost to

the new homes of the freedmen. The labour involved was continuous and arduous, and though much discomfort, and even distress, could not be avoided, the coloured people gradually settled down, either finding employment, or supporting themselves on the lands allotted to them. Elizabeth Comstock found much satisfaction in being enabled to assist in this good work, and only returned to her home when the difficulties of her position were mostly overcome.

Her labours in the cause of temperance were from time to time as conspicuous as her anti-slavery and peace efforts. Her voice was often heard at the large conventions of the women's temperance organisations, and she was always a welcome speaker at ordinary temperance meetings.

She possessed an extraordinary power of interesting her audiences; she had a keen sense of humour, which no doubt helped her to bear more equably some of the tragic scenes that came under her notice; her quick smile often showed that she perceived both the pathetic and the comic. Her narratives were clear, her delivery impressive. "She was," says one of her friends, "a most impressive preacher;" and with this impressiveness she had "a free, joyous

utterance." Whether she was proclaiming the Gospel message, or urging the claims of the slave, the drunkard, the prisoner, or the victims of the war system, on her fellow-citizens, she succeeded, by her earnest appeals, by her graphic illustrations, by the evidence of her own strong personal convictions, in producing an impression not easily effaced upon those whom she was addressing. This natural talent and tact she sought to use for the highest purposes, in the desire to promote the glory of God and the good of those around her.

She attended from time to time many of the Yearly Meetings on the Continent of America, and she paid two or three visits to England, where her ministrations in various ways were much valued.

Six months after the last of these visits, in the year 1884, the decease of her dear husband, which took place in consequence of a severe accident caused by a run-away horse, led to her removal from Michigan, and to her settlement at Union Springs in the State of New York.

During the later years of her life, her powers were not equal to her former exertions. She spent the winter of 1890-91 in Florida, in the hope that rest and a milder climate might be more favourable to health than the rigours of a

northern winter. She returned to her home in the early summer, and was favoured with fairly good health till within a short time of her decease. In the Seventh month some unfavourable symptoms appeared, and she was herself somewhat apprehensive of what the result might be. Writing to her sisters in England; under date Seventh month 24th, she says :—" The doctors have made my dear daughter needlessly nervous. If I should slip away suddenly, rejoice with me in my laying aside this encumbering body, and believe that I shall be nearer to you then than I am now, and happier too. How glad shall I be to see those who have already gone before. . . . I am having a nice, quiet easy time here in my pleasant room. And then I have a dear daughter, who exercises a watchful care over me by night and by day, and two dear grand-daughters, ever ready to wait upon me. Am I not blessed ? "

This was the last letter she wrote, only about ten days before the close. She sank rapidly, and never seemed to rally. She passed quietly away on the 3rd of Eighth month, 1891, we reverently believe to receive the glad welcome in the words of Him whom she had loved and served on earth, " Well done, good and faithful servant ; enter thou into the joy of thy Lord."

HENRIETTA GREEN,
MISSIONARY TO CHINA,
DIED FIFTH MONTH 24TH, 1890.*

HENRIETTA GREEN, the third daughter of Joshua and Elizabeth Green, of Stansted Mont Fitchet, Essex, was born on the 3rd of Second month, 1851.

As a little child her bright happy disposition and love of fun made her a very sunbeam in her home, where she was one of seven brothers and sisters. Naturally possessing a very strong will and a quick temper, she would have been a difficult child to manage, had it not been that she was intensely affectionate, pouring out on all her friends a wealth of love which only grew with her years, and of the depths of which they were constantly making fresh discoveries. She was always far from strong, and had many dangerous illnesses which hindered her education. But this was amply compensated for in after years by her persevering industry and real love for acquiring knowledge, and her ability to grasp all sides of a subject was often noticed. She was always a thoughtful child, and though

* H. Green's name appeared in the volume for 1891.

it is believed she could never look back to any definite period when she became a Christian, her spiritual life gradually deepened, and it grew to be her one desire to win others to Christ, and to serve the Master she so dearly loved.

After leaving school in 1867 she very soon became interested in mission work of various kinds, teaching a class of girls, holding a Bible Class for young Friends, Cottage and Mothers' Meetings, &c. Of this period of her life the following extracts from her letters and journal show how earnestly she desired to live to God's glory.

*"Twelfth month 31st, 1872, 11.30 p.m.—*In looking back at the past year, I can see so very much undone which I ought to have done, and so much done that I ought not. I have sinned so grievously in many ways, but God in His great mercy has given me a fresh sense of His pardoning love. It is strange that I can so often forget and grieve so loving a Father. Oh! that in the coming year I may be helped to resist temptation! I want to keep close to Jesus. I so often forget how weak I am, and try to do things in my own strength; again and again I fall, and am forgiven for the sake of my dear and

adorable Redeemer. I want so much to be more loving and gentle, to be less selfish, and try to live for others, and in all to glorify our Father which is in Heaven. I am thinking of many dear friends to-night. I do long that Jesus will be very near to them all, and bring back any who have wandered from the fold. The future looks so uncertain, we none of us know how much of joy or sorrow this year may bring to us."

On Second month 18th, 1874, writing of the Bible Class before mentioned, she says, "I hope they may be a means of good to all of us. It is such a relief to me to have got this first one over, I have felt so fearful about it; but this evening, after tea, Christ seemed to say so distinctly to me, that I must just leave it with Him, and that He would be with us Himself and teach us; and I could not doubt it after that. Oh! is not such love wonderful! I have indeed done nothing to merit it. I am so often grieving Him, and yet He is always ready to forgive and bless;—it is amazing."

This year she was very much out of health and spent some time at Harrogate, where the subject of holiness through faith was prominently brought to her notice, and she derived much

help from seeing, as never before, that "Of God, Christ is made unto us sanctification," as well as justification. Her letters after her return home show how she was being helped by the power of God to overcome her natural impatience. Being so quick to hear and act, it was difficult to her to be always patient with others less gifted. She greatly mourned over this easily-besetting sin; and trusting Christ she found He did keep her from it in a way she had not before experienced.

"Fourth month 12th, 1875.—I feel He is teaching me now many things I could not have learnt in health. Oh! that I may listen now to His voice, and really learn what He would have me. There seems so much I want teaching about; but when Our Father is the Instructor He makes all easy, and only gives a little at a time, as we are able to bear it. He is good and loving and tender; no words can express how good He is, can they? And yet I often feel so cold and ungrateful, and now I am getting better I know I shall be more tempted to be cross and impatient; but He can keep me, and I believe He will, from this sin.

"Seventh month 14th, 1875.—I have been seeing lately, more than ever before, how much

one loses by not giving thanks. I have been so sadly remiss in this, and now I find much joy and blessing comes with thanking Him for everything. We have such constant cause for praise, have we not? "

In 1878 or 1879 H. Green became much interested in the people of Elsenham, a village near Stansted, and re-opened a cottage meeting there. There seemed a great readiness among the people to listen to the simple Gospel message, and she was asked to come on First-day evening as well as on a week-day, and very soon a larger cottage which had been secured became crowded to its utmost capacity. This state of things led to the building of a mission-room in the village, and here also the blessing continued, others coming forward to help in the different branches of work which were now started. It would be difficult to give any idea of how much the people loved her. She would often spend some time in visiting them in their own homes. Those who accompanied her in these visits, both at Elsenham and Stansted, were much struck with her tact in getting to the hearts of the people, her sympathy with them, and also her very plain and faithful reproof, when she found this was necessary. The grief of those among whom she

worked in both villages was very great when they heard she was likely to leave them for a distant land ; nor was it less felt by herself, but she always retained a warm interest in them all, and, after leaving England, wrote several letters to them of encouragement and sympathy.*

Her efforts for the good of her fellow-creatures were not confined to those outside the Society of Friends, as her voice was frequently heard in our meetings, both in prayer and exhortation. She first spoke in meeting in the autumn of 1877, and to one naturally so very shy and reserved it was no small effort. In allusion to this subject she wrote :—

“ *Twelfth month 18th, 1877.*—I never realized at all as I do now, how much our Father loves us, and how He guides us and helps us about everything ; it seems every day to get more and more wonderful. About speaking in meeting, I feel as if it were nothing to do with me. Of course, if He tells me what to say and when to say it, it can't be hard to do it. He must know what is suitable and best ; it is not for me to reason about it. I may never have

* A very flourishing mission is still carried on at Elsenham.

anything to say again, but I feel He has taken all the care away. He *did* help me so wonderfully on Sunday to say a few words. I feel I never can be thankful enough for such tender guiding. I feel so unworthy of it, and of being allowed to speak for Him."

She was often heard to remark that, when speaking in meetings, a hymn or passage of Scripture which she thought she very imperfectly knew was vividly brought to her remembrance, so that she could quote it without mistake.

In Ninth month, 1882, her Friends thought it right to acknowledge her gift in the ministry; and though she felt utterly unworthy of such a mark of approbation, she found it a real help and encouragement.

It was while recovering from a severe illness in 1880, that it was clearly shown her that, if she were faithful, she would be raised up again for some work that the Lord had for her to do; and the impression was gradually sealed upon her heart that the life given back to her would not be for England, but for the heathen. In the spring of the following year her health was comparatively restored, and she seemed raised up to nurse and care for her dear mother in her last illness, and subsequently to fill her vacant

place, as far as it was possible for any one to do it; and this she did in a way which will never be forgotten. In the spring of 1883, H. Green first mentioned to her friends her strong conviction that the Lord had called her to work for Him in the foreign field, and China, especially, seemed laid on her heart if way opened for service in that country, where the Society of Friends had hitherto had no mission station. Of this prospect she writes, Eighth month 17th, 1883:—"I feel like the one who had had so much forgiven that I long to show my love to Him, by doing anything He likes, even if it be to go to China. If I could suffer alone and just go, no one knowing, I should not mind it half so much. Causing pain to you all is indeed very hard work. Any way, what we all have to do is to trust and obey the Master, and it is only in doing this that our lives can be blessed either to one another or to our own souls. I do so want that this should not in any way make any of us less fit for present duties. I am not troubled with doubts about the steps taken thus far, and when feeling sad, and perhaps wavering because of what others say, the words 'Have not I commanded thee?' seem enough to give me fresh courage. Words

fail when we try to speak of the goodness of the Master."

Shortly after this her offer for work in China was accepted by the Friends' Foreign Mission Committee, and she commenced her medical studies in London, which she afterwards found of the greatest help in her work amongst the women and children of that land.

Writing on Eighth month 5th, 1884, she says:—"I do feel that there is *so much* to be thankful for in the way all is working for me; everything comes right, as I am sure it ever will. Seven weeks will soon fly past. My heart sinks at the thought. The cup is bitter, but I am glad the Master lets me drink it for His sake."

On the evening before she sailed a farewell meeting was held at Devonshire House, which was largely attended, and of a deeply interesting character. Those who were present will not soon forget her quoting the following verse:—

"Yea, through life and death, through sorrow
and through sinning,

He shall suffice me, for He hath sufficed.

Christ is the end, for Christ was the beginning;

Christ the beginning, for the end is Christ."

The following day she sailed in the s.s.

Chusan, travelling with a large party of China Inland missionaries. Writing from the *Chusan*, she says:—"We certainly are not a gloomy set of missionaries; we can't feel really sad or unhappy, because we feel in our right place, and we have what must needs bring more joy than anything else in the world—the felt presence of our Lord and Master. I feel to long to have more power to thank Him for His most wonderful and altogether undeserved goodness. I wish any who are at all holding back, and afraid to give themselves up for foreign missionary work, could know how the Lord does comfort, and make that which must be so terribly hard—the parting with those dearest to us—easy, because of His presence and His smile of approval."

The following account will show how fearlessly she obeyed whatever she believed to be the command of her Lord:—

"*S.S. 'Chusan,' Arabian Sea, Tenth month 18th, 1884.*—The last few days have been exercising to both body and spirit, but the way the Master just supplies all my need is wonderful. He laid it on me to go and speak to those in the saloon, who every evening sit and play at cards. Of course it was a terrible effort, and I

had to pray long and earnestly before I could do it; but as always, when the work He gives is unusually difficult, He gave me such clear and unmistakable directions that I could not mistake them. I should say by way of explanation that at 6.30 p.m. we come down for singing, Bible study, &c. Well, last evening, when we had finished the hymn-singing, and had simply read our portion through, I felt that *then* was the time for me to go, as there were eight playing cards, one (a newspaper reporter in whom I am much interested) sitting watching, also two others, and two stewards about. I had said nothing to any of the others about it; I longed to, but I felt I must not; so I just whispered to Miss — who sat next to me, that I felt I must go and speak to them; and then I went and stood at the end of the table, feeling the dear Lord beside me. First, I asked if I might interrupt their games for five minutes. I held my watch in my hand that they might know I meant five minutes, and then, as well as I could, I gave them the Master's message, putting first the question, 'What think ye of Christ?' and then bringing before them the thought of His presence, and asking if they did not think He was often grieved at the way He was slighted,

His commands disobeyed, &c. I next tried to tell them a little of what He is to me, and how I longed He should be as much to them; finishing with an appeal to come to Him. My five minutes were up. Those I spoke to at first seemed very much taken aback, but listened attentively. Our party just prayed for me the whole time silently, and after, when alone, one after another came and said how glad they were. I came on deck with Miss — afterwards, and we met Mr. S. “(a man who had been recently converted, and who now always joined their Bible readings),” and he said to me, ‘I must tell you how thankful I am you went and spoke to those men to-night. I know now what the Holy Spirit will enable His servants to do; I can’t help praising God for it; I am sure it will do good.’”

“*Tenth month 19th.*—My speaking to the card-players the other evening has given rise to some remarks. One man confessed that it had made him think as he had not done for long. Another, that it had made him pray; he had not prayed before for many years. The Lord is good in letting me see by results already that it was all right to do as I did. He is very good to me.”

H. Green possessed a very great love for nature in all her varying moods and phases, and this made the voyage a special delight to her, and her letters are full of descriptions of the beauties she saw. In alluding to her visit to Singapore she writes :—

“*S.S. ‘Rosetta,’ Eleventh month 4th.*—Thou wilt see in my journal what a lovely time we had in the woods at Singapore ; it did come to me forcibly that our Lord let us have this treat to strengthen our faith in and our love to Him. The dear flowers and ferns and things seemed just *full* of His love to us ; and there they were, in all their perfect loveliness, away from light, where few, if any, ever went to look at them. We ought all to be the better for those woods.”

It had been arranged that, on reaching Hankow, she and another lady missionary should stay a day or two until the boat arrived to take them further down the river, Chentio being the place where she was hoping to begin a Friends’ Mission. They were most kindly received by Arnold and Mrs. Foster, of the London Missionary Society. When, a few days later, the Consul quite refused to grant passports for the inland journey, owing to the unsettled state of the country on account of the war with France,

they gladly invited H. Green to make her home with them for the present. This kind offer was thankfully accepted, and she at once began to study the language, and, as soon as she could at all make herself understood, she began to help the other lady missionaries.

In the summer of 1885 she stayed for a short time with the Wesleyan missionaries in another part of Hankow, and while here, though still able to talk very little, began a class for knitting for a few women and girls, and also got some girls to come to a little Bible class every morning. Writing of this she says :—" I have just had two of the knitting class, Chan and Tsy, to a little Bible Reading. We read round verse by verse part of John 3rd, and then referred to passages on the commands given by Christ. I got on better than I expected, and found a soft place in poor Chan's heart. She is a very high spirited ' don't care ' sort of girl. I began to think after breakfast that, as I could do *so little*, it was not worth while to try ; no one else does who knows so very little of the language as I do ; but then it came to me that, because it was so little, that was no reason why that little should not be done ; besides I felt it was the Master who had put it in my heart to have them."

Soon after reaching Hankow she found that her absence from the celebration of the Lord's Supper was not at all understood by the Chinese, and was led to alter the views which, as a Friend, she had held on the subject of the outward rites of Baptism and the Supper, and to become a participator in both of them. She passed through long conflict before she was made willing thus to act contrary to the wishes of her friends; but, adopting the view that obedience to Christ requires the observance of these ordinances, she felt that she could do no other, cost what it might. This resulted in what was extremely painful and disappointing to her, though she saw it to be inevitable—that she could no longer be regarded as representing the Society of Friends in her mission; but it continued to be her frequent and earnest prayer that other Friends might go out to labour among the millions of heathen in China.

It was at about this time that she wrote: “I long for a little quiet Friends' meeting. The services here are very nice; but Christ does not seem the Head over all quite in the way He does in our meetings. It is very likely partly my own fault; but of course, when all is arranged beforehand, there is not the same feeling of

child-like dependence on Him alone, each one looking to Him for the food they want. It is a privilege to be a Friend. I don't feel this the less for having changed my views about Baptism and the Supper."

She never became a member of any other Missionary Society, but continued to reside with Mr. and Mrs. Foster, and in 1886 opened a dispensary for women and children in a village near Hankow, which became a source of extreme interest to her.

The following extracts are from an account of her work in China, sent by Arnold Foster, of Hankow:—

"At Miss Green's suggestion, and mainly by her efforts, a weekly Bible reading was commenced in 1885 amongst English ladies in Hankow. It was attended principally by ladies connected with one or other of the missions represented in Hankow, and others also came, and the meeting was one which was felt to be very helpful by those who attended it." . . .

"There (in the village near Hankow) Miss Green rented a small Chinese house consisting of four rooms. The principal, or front room, was fitted up as a little reception hall, and was also used for a girls' school. At the back was

the dispensary, while the other rooms were occupied by a native Bible-woman, who was placed in charge. To this mission hall Miss G. used to go twice every day. In the morning she would either give the girls some Scripture lesson, or see patients in the immediate neighbourhood. She used, too, to gather together here some of the poor neighbours, and teach them to knit. In the afternoon she would go again and see the patients. A difficult or complicated case she would always send—or more probably take—to the hospital of the London Mission. And this leads me to notice her absolute self-sacrifice in the service of her patients. No work was too menial or too unpleasant for her to undertake. Sores that required to be dressed she would dress herself, and with a tenderness and kindness that must have touched the most unimpressionable Chinese woman or child. The Chinese, as a rule, are not specially famous for gratitude, or for appreciating kindness done to them; but some of them did appreciate what Miss Green did; probably they never before or since met with any disinterested person who did so much for them. The spiritual aspect of the work was very near to her heart, and most earnestly and prayerfully did she devote herself to this."

In the spring of 1887, in consequence of ill-health, H. Green came home for a few months, to recruit her strength. Being somewhat better, and hoping that the sea voyage would quite restore her health, she returned to Hankow at the beginning of the following year. This hope, however, was not realised, and finding herself unable to resume her work, she was obliged very reluctantly to give up her dispensary and school, though before finally leaving China she had the pleasure of seeing the latter reopened by a lady missionary, who now has a flourishing school. From this time she gradually grew weaker, and in the Seventh Month became so dangerously ill it was hardly thought she would recover.

The following are extracts from letters written during this illness :—

*“Seventh month 23rd, 1888.—*Before the next mail goes out I may be better, or I may not be here. Whichever way it is I know all will be well. The Lord in His wonderful love keeps me in peace, just resting in Himself.”

*“Eighth month 6th.—*I can tell no one what He has been and is during these days of weakness, so that they are filled with His peace and are calm and happy. He is so near.”

*“Eighth month 28th.—*It is strange to me

now to think that I have been so near death. The thought of going in to see the King was such a bright one; but I felt and knew that Christ had washed all my sins away, and I had nothing to fear; the prospect looked bright." . . . "When I look back and see through what pain and distress the Lord has led me so firmly and lovingly, my heart does overflow with praise and thanksgiving. There *are* stars the day can never know. I seem never to have tasted the Lord's goodness till now, and He does so help me day by day to feel about everything, 'This is My will for thee,' so that the hard things are being made perfectly easy to me."

H. Green never regained her strength in Hankow, but, though seeming totally unfit for the voyage, the doctors considered there was less risk in her coming home than in remaining there during another summer. She reached England Fifth month 7th, 1889, looking extremely ill and altered; but, notwithstanding the critical state she was in, her energy seemed unabated, causing her, in her unselfish desire to spare others, to do far more than she had really strength for. This thoughtfulness, which had characterised her all her life, was most strikingly manifested during the whole of the year which

elapsed before she was called home. Various remedies were tried, but all without success. On Eighth month 13th, 1889, she wrote from Stansted:—"Perhaps some day I may be of use again; but as long as the Great Refiner has patience to sit and purify, how thankful we may be for *all* His dealings. I wish I felt more so. One day we shall be able to praise as we can't now, for *all* the discipline of life."

She went to Bournemouth in the beginning of Twelfth month, and at first was able to get down stairs, and enjoy drives in the beautiful neighbourhood, but gradually became much worse, and after the first week in Third month never left her room. Though her illness was one of great suffering and distress, her cheerfulness and patience were most striking. Her lifelong habit of never wasting a minute did not leave her, and it was most touching to those around her to see her busy fingers employed in knitting, writing letters, &c., till within a week of her death. A few extracts from letters written during her stay at Bournemouth will be a fitting close to this sketch of her life.

Twelfth month 31st, 1889.—"The past has much to fill our hearts with thankfulness, and also with sadness. What makes me most sad

is the thought of all my unfaithfulness. We do not know what is before us, but this only, that our God, who is unchangeable in His goodness, and in His purposes of love, is still ready to lead us on, and so we need not fear, need we ? and He will give us grace to follow."

Second month 9th, 1890.—"I wish I had more power to realize the sufferings of others, and to enter into sympathy with them. Our own little world seems to take up one's thoughts, but I think the more we commune with Him Who cares for each and every one, the larger-hearted we shall become.

Fourth month 29th, 1890.—"I do so like what thou says about 'He fainteth not,' and therefore He keeps us too from fainting. It will be so to the end. Troubles are being showered rather thick and fast upon us now, but we need not, MUST not fear.

" 'Peace, perfect peace, death shadowing us and ours.

Jesus hath vanquished death and all its powers.'"

The truth of these lines was abundantly realized in her own case. No fear of death or anxiety about the future was permitted to trouble her, and she most peacefully passed away on the 24th of Fifth month, 1890, in the fortieth year of her age.

HANNAH LEAN,
OF ACKWORTH, WIDOW OF WILLIAM LEAN,
LATE OF BIRMINGHAM.*

HANNAH LEAN was the only daughter of John and Hannah Scarnell, of Earham, near Norwich, and inherited much of the character and energy of her mother, of whom a notice appeared in the *Annual Monitor* for 1843. She spoke of herself as an almost wild romping girl during her earlier school days, at Kelvedon, where she signalised her delight at leaving school by tearing up a print dress to shreds. Subsequently to receiving further schooling under her future husband's aunts Mary and Martha Wylde, of Norwich, she was for some time employed as governess to Joseph John Gurney's son and daughter at Earham Hall; retaining for nearly sixty years of her future life the affection of some whom she met there, and always dwelling with interest on her recollections of such choice visitors to the Hall as William Wilberforce and Amelia Opie.

* Received too late for insertion in the proper place.

In 1832, she married William Lean, of Fishponds School, near Bristol, and always dwelt with gratitude on the fulfilment in their experience of the text of J. J. Gurney's "wedding sermon," "Seek ye first the kingdom of God, and His righteousness, and all things needful shall be added unto you."

Their married life began with the opening of the school established by the Warwickshire Quarterly Meeting at Camp Hill, Birmingham, of which William Lean was the first and only head during the ten years of its brief continuance. Two of the scholars of this time write, "My recollection of W. and H. Lean is that of unvaried yet judicious and discriminating kindness, and I loved and honoured them both;" and "Such a consistent, upright and loving character gives evidence of the reality of her religious profession."

The loss of their youngest infant son occurred in 1842, just before removing to their private school in Edgbaston, on the outskirts of Birmingham; and in three years' time they experienced a yet more trying bereavement in the death of their eldest little girl, "The flower of the flock," as Hannah Lean would afterwards say, "the loveliest of all

my children, without one imperfect feature." Meekly she recognised that the trial had power to lift heavenwards the desires of one so incessantly busied with the cares which a boarding school and the teaching of her own young children involved. She taught them all till they were old enough to go into the school classes; and meanwhile was plying for them the needle, which seemed hardly to rest till within six months of her death. "I like to have some work by me," she would say; "when may I have some more?" A curious little memorandum in a note-book further illustrates her perseverance in this line, "Finished hearth-rug, 11,322 stitches."

In 1857 her husband discontinued his school, and devoted himself to his agency for the National Provident Institution, &c., till the time of his decease in 1876, when Hannah Lean had the satisfaction of receiving from the Directors a most handsome acknowledgment of the high estimate set by them on their agent's promotion of their interests.

During this period of nearly twenty years H. Lean was growing gradually into the new interests, which, in her later years, were so conspicuous a part of her employments, as the loving

centre of her married children's correspondence, and the ever-thoughtful grandmamma of more than fifty grandchildren. And her unfailing fund of brightness, the dispensing of which around her may be almost said to have been her special calling in life, attracted the notice of even casual visitors. A friend has written of her :—" Once I spoke to her for only a minute at Birmingham, when I had called to see your father on a matter of business. I was so struck with her gracious and kindly manner, that I have never lost the impression it left on my mind. How blessed are those lives which can exhale an atmosphere of gentleness and sweetness for the refreshment of the weary wayfarers on earth's dusty and toilsome path ! "

Hannah Lean was one of those who have very little to say of their spiritual experiences and exercises, but whose lives give clear evidence of the genuineness of their faith. She would sometimes say, " It is little I can do for my children, but I can pray for them ; " and they never doubted that they had such a mother's prayers. In her last days more especially she made pointed reference on a few occasions to her trust in her Saviour, through whom, she said, she believed her sins to

be forgiven. But even in her old age her actual topics of conversation were hardly ever directly religious, but taken from the most varied common interests of private, and even political life. Nothing that was stirring came amiss to her. In a series of note-books covering nearly sixty years—a veritable repertory of births, deaths, and marriages, among her acquaintances—there is not a single notice of personal religion, but many a record such as these:—“Kossuth in Birmingham,” “The Comet very splendid, with Arcturus shining through the tail,” “Prince Albert Victor baptized,” “Jumbo reaches New York,” “Gertrude says ‘Granma.’” Any who think to modify the Society of Friends in the direction of much expression must reckon with the inexpressive spirits which claim to find within it their fit and rightful resting-place.

In Tenth month, 1877, Hannah Lean writes:—“Went to my own home at Ackworth.” She had lost another daughter before leaving Birmingham; and, in 1888, the decease of her youngest daughter, who owed so much of her training for usefulness to her mother’s teaching and example, added one more to those who went before her to the home above. The

year 1891 saw death after death in the circle of Friends at Ackworth; and her oldest surviving schoolfellow and life-long friend, Jane Binyon, passed away in the same year, at Ipswich. She recognised these reminders of the uncertainty of her own continuance; and, most helpfully, through such influences and the kind attention of numerous visitors from far and near, was her own decline made gentle and easy to her. She had lived, as one of her earliest friends at Birmingham wrote, "An active and very useful life, and perhaps especially so during these latter years at Ackworth, and had a large share of real, if quiet, happiness in those evening years."

She had always shrunk from the thought of much physical pain at the close; and, in mercy, that trial was spared to herself and to those who attended her. Thoughtful for others to the last, and bright and conscious till within a few minutes of the end, after asking for the twenty-third Psalm, she just faded away, passing gently to her rest, while the words, "Precious Mother" were whispered near her.

11

INFANTS whose names are not inserted.

Under three months	...	Boys	2	...	Girls	2
From three to six months		„	1	...	„	0
„ six to nine		„	„	1	...	„ 1
„ nine to twelve		„	„	3	...	„ 0

ERRATUM in last year's volume.

Page 71.—The date of the decease of Esther Latchmore, given as 3rd of Eleventh month, 1889, should be 3rd of Second month, 1890.

This book should be returned to the Library on or before the last date stamped below.

A fine of five cents a day is incurred by retaining it beyond the specified time.

Please return promptly.



